MAINSTREAMING INDONESIAN ISLAM

Family, Youth, Wellbeing, and the Path to Social Transformation

Erhan Tecim
Bernando J. Sujibto
Dwi Nur Laela Fithriya
Editors

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Tribute

This project is dedicated to
Dr. Sulistyaningsih, S.Sos., M.Si., who served
as vice dean and played a crucial role in
overseeing it. It is also a tribute to
Achmad Zainal Arifin, M.A., Ph.D.,
who committed his time and expertise
as a reviewer for this project.

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Introduction

The second book chapter in this series, titled *Mainstreaming Indonesian Islam: Family, Youth, Wellbeing, and the Path to Social Transformation*, presents a rich body of research and observation that broadly discusses the dynamics of Indonesian Muslim society. Indonesia, as a case and example, offers valuable lessons regarding the relationship between religion and social life, ranging from aspects of family, wellbeing, to its relationship with the state. This series provides profound insights into how Islam in Indonesia adapts to contemporary social and cultural developments while still maintaining traditional and local values. By exploring various issues related to family, youth, and wellbeing, the book demonstrates how social transformation can occur within the context of religious and cultural diversity in Indonesia, offering a model for other Muslim countries in managing the relationship between religion, society, and the state.

In the first chapter, Sophia Rose Arjana, a scholar from Western Kentucky University in the USA, thoughtfully explores the themes of postcolonialism and remembrance in the study of Islam. As a scholar focused on the Islamic world, particularly in Iran and Indonesia, Arjana emphasizes the significance of memory and remembrance in understanding Islam. Her fieldwork, which involves immersing herself in Islamic communities, embodies the spirit of postcolonialism. Through her comprehensive approach, Arjana reveals how collective memory and historical narratives influence the understanding of Islam in postcolonial countries like Indonesia. She references her previous books and other publications to establish a well-rounded academic position within the field. This scholarly grounding strengthens her analysis and adds depth to her argument, demonstrating her expertise and the significance of memory in shaping contemporary Islamic thought. By investigating direct experiences and interactions with Muslim communities, she illustrates the impact of postcolonialism on Islamic identity and practices within a global framework. Additionally, Arjana effectively underscores the need to critique historical narratives shaped by colonial powers, showing how collective memory can be a powerful tool for Muslims to reconstruct their identity and pride in the contemporary era.

In practical daily contexts, Idan Ramdani et al. introduce the concept of *wiwit mbako* within the social dynamics of tobacco farming. They

effectively illustrate the cultural significance of this practice in relation to tobacco cultivation while also addressing economic challenges such as market volatility. The chapter emphasizes environmental concerns linked to intensive tobacco farming, including soil degradation and water scarcity. The study concludes that incorporating cultural rituals into agricultural practices can enhance sustainability and resilience in the tobacco farming sector. Notably, *wiwit mbako* is examined in detail as part of the tradition among tobacco farmers, particularly in Temanggung. Such cultural practices are likely to play a crucial role in the sustainability efforts of tobacco farming in Indonesia. Furthermore, rituals like *wiwit mbako* symbolize the close relationship between humans and nature, as expressed through local traditions. This perspective opens up avenues for an agricultural approach that is not only productive but also culturally and ecologically sustainable.

The social reality of coastal communities, known as Pantura (the northern coast of Java), is the focus of a chapter by Udin Kamiluddin et al. titled *Islamic Theology and Work Ethic: A Study of Java's Northern Coastal Communities*. This chapter carefully examines the relationship between Islamic theology and the work ethic among Pantura's Muslim communities. Max Weber's classic work, *The Protestant Ethic and the Spirit of Capitalism*, appears to have inspired Kamiluddin et al., who further developed it with a more specific focus on Islamic theology. The authors skillfully reveal how Islamic values are translated into daily work practices, such as a spirit of work and a strong work ethos, which are evident in both formal and informal sectors. Furthermore, this chapter highlights the socio-economic dynamics of Pantura communities, which heavily rely on the fishing and trading sectors. It not only enriches theoretical insights into the relationship between religion and work but also offers practical implications for improving the welfare of coastal communities through an Islamic values-based approach. The chapter highlights the significant role of theological beliefs in shaping work ethics and economic outcomes. It suggests educational interventions to enhance the understanding of Islamic teachings among *jabariyah* adherents to improve their economic conditions. Furthermore, it underscores the impact of religious beliefs on individual behaviors and economic realities, advocating for further studies and community development initiatives to foster a productive work ethic.

Meanwhile, the reality of Indonesia's intercultural society is well captured by Bernando J. Sujibto, our editor team, who attempts to deeply analyze the identity transformation among NU's urban youths as they encounter new identities. The chapter reveals how NU's urban

youths negotiate their traditional Islamic values when faced with global cultures entering through social media, education, and cross-cultural interactions. Sujibto carefully demonstrates that this encounter does not always lead to conflict, but also presents opportunities to create a more inclusive hybrid identity. An important point also analyzed here is how NU's urban youths discover new identities and undergo religious identity transformation as they join new groups. Furthermore, his analysis portrays the dynamics of adaptation and resistance among NU's urban youth in maintaining their traditional roots while responding to the demands of modernity, and economic determinism. Thus, this chapter provides highly relevant insights into how Indonesia's Muslim community can maintain its relevance amidst globalization while also considering the potential threats of identity changes—either toward a hybrid identity or a complete transition to a new one.

In addition, there is another interesting topic on Islam, which is the experience of the wives of convicted terrorists, written by Siti Nurina Hakim et al. The issue of terrorism in Indonesia is explored in a very engaging way by Hakim, who focuses on the study of the wives of convicted terrorists. These women face various pressures to endure in such situations. The wives were able to endure difficult situations through their experience, enthusiasm, and patience. They maintained their closeness to Allah through worship, dhikr, and good deeds. This chapter successfully reveals the direct experiences of the wives of convicted terrorists. This chapter demonstrates that a person's resilience is greatly influenced by the support they receive from their community and their previous life experiences. Furthermore, the study highlights the critical role of spiritual strength in helping these women navigate their hardships. It also emphasizes the importance of societal understanding in reducing the stigma faced by the wives of radical suspects.

Mochamad Sodik addresses the topic of minorities in a thoughtfully crafted chapter, drawing on his extensive experience and expertise on the Ahmadiyya community. He presents a nuanced understanding of their struggles, offering valuable insights into the challenges they face. He emphasizes the internal struggles of the Ahmadiyya community as they work to strengthen fraternity and solidarity in the face of ongoing threats and persecution. The issue of minorities in Indonesia presents significant challenges, as intolerant groups continue to emerge in various forms, supported by state permissiveness and legal impunity that allow discrimination and violence to persist. Additionally, the weak enforcement of laws against those perpetrating intolerance creates an

environment where extremist groups can freely pursue their agendas. The lack of political commitment from the government to protect minority rights further complicates finding effective solutions to these issues.

Furthermore, topics on building inter-religious harmony have been of great interest to scholars who support the creation of a peaceful life in Indonesia's multicultural society. This can be seen in *The Influence of Social Capital and Religiosity in Building Inter-Religious Harmony in Nglinggi Village, Klaten Regency* by Firdaus Yunidharta et al. Even though the sample size is relatively small compared to the broader Indonesian context, this chapter provides valuable insights into how social capital influences the development of inter-religious harmony in society. The study underscores the importance of community trust, mutual respect, and shared values as essential components for fostering peace among diverse religious groups. Indeed, it demonstrates how local religious practices can act as a bridge to strengthen interfaith relationships, offering a model for other multicultural communities in Indonesia to follow.

Meanwhile, Nurus Sa'adah offers an interesting topic on the concept of boundary role persons (BRPs) from an Islamic perspective. Integration and interconnection among Islamic higher education institutions in Indonesia have been hot topics. The chapter highlights the unique Islamic perspective on individuals representing organizations, called caliphs or proxies (*al-wukalâ'*). These roles included negotiators in treaties, trade intermediaries, diplomatic representatives, and messengers to Arab leaders. Their competencies, as depicted in prophetic stories, include trustworthiness, honesty, strong communication and negotiation skills, politeness, emotional stability, sociability, humility, patience, and risk-taking. Sa'adah successfully develops the concept of boundary role persons by offering an Islamic perspective. She further emphasizes that the integration of Islamic ethical values into the competencies of boundary role persons could serve as a foundation for more harmonious and ethical organizational interactions. Additionally, the chapter highlights how these values can be adapted to contemporary challenges, fostering leaders who embody both professionalism and integrity.

The next topic discusses emotional regulation as a predictor of interpersonal sensitivity among Muslim emerging adults in Indonesia, a well-written study by Rafi Damri et al. It focuses on Indonesian Muslim youth and reveals that emotional regulation significantly influences interpersonal sensitivity, especially in a culture like Indonesia that emphasizes collective values. The research highlights

how effective emotional regulation can improve the ability of Muslim youth to navigate complex social situations, including managing environmental pressures. Furthermore, the study demonstrates that healthy interpersonal sensitivity fosters more harmonious relationships, strengthens community bonds, and aligns with Islamic values that prioritize compassion and empathy. By specifically addressing the emerging adult age group, this paper sheds light on the challenges they face in reconciling traditional values with modern expectations. This has important implications for developing culturally and religiously grounded psychological interventions that support the emotional well-being of Muslim youth in Indonesia. Therefore, this paper is not only academically relevant but also has practical impacts on fostering a more inclusive and empathetic society.

Mochammad Mansur et al. offer a topic of family by examining the changes in family function can lead to deviant behavior in children. Mansur effectively maps out the evolving roles and functions of families in Indonesian society. This chapter highlights the different family structures involved in raising children and illustrates how shifts in traditional family values can impact parenting styles and the dynamics between parents and children. Moreover, external factors such as social pressure and the influence of technology are discussed as elements that contribute to changes in family functions. Mansur emphasizes the need for a holistic approach to addressing deviant behavior in children, advocating for the strengthening of the family's role as the primary foundation for moral and emotional education. The chapter underscores the family's significance as a social agent in shaping a child's character, especially in the context of globalization. Additionally, this research sheds light on the challenges Indonesian families face in balancing tradition with the demands of modernity in child-rearing practices.

In conceptual framework, Rd. Heri Solehudin et al. propose the concept of nomocracy for Indonesia as an alternative that could be considered in the governance system. Indonesia's governance system, as reflected by Solehudin et al. in this chapter, is still deemed to have many flaws. The chapter discusses nomocracy, a governance system based on the rule of law, accountability, transparency, and public participation. It suggests that nomocracy could address Indonesia's challenges, such as corruption and authoritarianism while promoting a clean government. It analyzes secondary sources, including books, journals, and media articles. It reviews Indonesia's political history, from the Old Order to the Reformation Order, to understand the challenges and opportunities for implementing nomocracy. The findings reveal that nomocracy can

improve governance in Indonesia by ensuring fair law application, enhancing accountability, and encouraging public involvement in decision-making. This approach has the potential to foster social cohesion, economic growth, and political stability. It highlights challenges in implementing nomocracy, such as overcoming authoritarian legacies and protecting minority rights. It concludes that adopting nomocracy could lead to a cleaner government system in Indonesia, stressing the importance of collective action from stakeholders to achieve this goal.

Another crucial topic discussed in the context of Muslim-majority countries worldwide is paternity leave, as explored by Muhammad Ashabul Kahfi et al. This chapter highlights that caring for a baby is often seen as solely the mother's responsibility. It examines paternity leave regulations in Indonesia and the role of fathers in postpartum care. Kahfi et al. reveal the reasons behind the poor implementation of paternity leave policies, such as a lack of awareness about the policy, absence of permission from the bosses, and financial pressures by companies. The authors also emphasize the importance of educating employees and employers about the benefits of paternity leave for both families and businesses. Furthermore, the chapter recommends more inclusive policies to enhance fathers' roles in child-rearing.

The topic of youth and well-being is also a focus of Artiarini Puspita Arwan, who delves into students' mental wellbeing. Specifically, Arwan discusses campus institutions that address mental health issues among students. Mental health problems among Gen Z should be a concern for both campus/university and other educational institutions, requiring appropriate services and solutions. This chapter investigates the mental well-being of students at UIN Jakarta along with socio-demographic predictors, including gender, academic field, and year of study. These findings provide insights into the status of students' mental well-being and the demographic factors influencing it at UIN Jakarta. The author emphasizes the importance of strengthening campus-based counseling services to create a more inclusive and supportive learning environment, which also contributes to students' overall life satisfaction and ability to navigate complex, multifaceted challenges. Additionally, collaboration between campus institutions and students' parents is considered crucial in helping students cope with academic and emotional pressures.

Editors
Erhan Tecim
Bernando J. Sujbto
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Chapter 1

Postcolonialism and Remembrance in the Study of Islam

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For the conference that inspired this essay, I was asked to speak about memory in the context of religious scholarship on Indonesian Islam. As I discuss here, memory often plays an important role in the religious practices of Muslims. In Islamic Studies, scholars often focus on the memory of Prophet Muhammad (PBUH) and its role in rituals and traditions that are found in the reports about the Prophet's life (*hadith*), biographies of the Prophet (*sira*), the narratives surrounding the offspring of Fatima and Ali in the Shi'i tradition, and the memories surrounding *awliya*, the friends of Allah, often referred to as the saints of Islam. The memories of past saints are a critical part of living Sufism today, whether one is in Pakistan, Turkey, or Senegal.

My own work has often been focused on memory and its role in the narratives, traditions, and rituals of Islam. Memory is also an important part of the way others think about Muslims. My first book, *Muslims in the Western Imagination*, is a tetralogy – that is, a study of monsters and how Muslims have been characterized as non-humans, from Medieval Europe to the present. One of the central arguments of this book (which also exists in a Turkish edition) is that these fantasies persist in historical memory, what Nickolas Haydock describes as a Saracen doxology. As he explains, "The medieval portrait of the Saracen in general and of Muhammed in particular survives humanism, continues largely unabated through the Enlightenment, gains renewed and altered vigor during the nineteenth-century revival of chivalry and medievalism, and continues to surface unabashedly across Western culture today" (Haydock 2009: 19).

In my book *Pilgrimage in Islam: Traditional and Modern Practices* (2018), I organized the chapters around memories of sacred places and people, who are important in different Muslim communities. The chapter on early pilgrimage in Islam looked at Mecca, Medina, and Jerusalem. As I explain, "The traditions associated with Jerusalem, Mecca, and Medina [also] tell an important story about how sacred space and the veneration of bodies are connected through the cities in complex ways. Starting in the seventh century, pilgrims often visited Jerusalem before *hajj* as a way to purify themselves before the journey to Mecca and Medina" (Arjana 2017: 41). Later in the same chapter I suggest the ways this nexus of cities forms an important part of early Islam, which later generations of Muslims look back upon: "A second tradition connects the three cities to the afterlife, citing Jerusalem, Mecca, and Medina (as well as Damascus, an early capital of the Islamic empire) as the three cities of paradise. Another tradition identifies Mecca and Jerusalem with the sanctity of mountains, places that are worthy 'for solitary pious men'" (Arjana 2017: 42).

The chapter on Shi'i pilgrimage focuses on the memories surrounding Prophet Muhammad's family and how these individuals continue to serve as important figures in the Shi'i networks of pilgrimage found in Iraq, Iran, and Syria, among other places. As I explain, "Shi'i pilgrimage begins with the story of Karbala, an event largely focused on the sacrifice of bodies and the miracles associated with bodies. Stories about Husayn's head and its miraculous powers reflect the reverence Shii Muslims have for the Prophet's grandson" (Arjana 2018: 66). Ritual objects that emerge out of these religious journeys are tools with which people can connect to distant sacred places. I call these *permanent mementos*. One example is the prayer stone used by some Shii, "Often, Twelver Shii pray with a small tablet called a *mohr* or *turbah*, which is typically available at the mosque, shrine, or other pilgrimage site. These tablets, made from the clay of Karbala or Najaf, are a way of connecting the pilgrim to Prophet Muhammad's family and, in particular, the offspring of 'Ali and Fatima who make up the Imamate" (Arjana 2017: 93).

This book also examines cyber and virtual pilgrimages, including those that provide a space for rituals for those who are unable to complete pilgrimages due to disability, extreme poverty, or distance from a sacred site. Here, as in the remembrance of Mecca, Medina, Jerusalem, of the Prophet's family, and of Sufi saints, memory plays an important role. As I point out, "In some cases, pilgrims reconstitute these sites in artwork, in rituals, and through substitutions of the sacred spaces they are removed from, including Mecca, which may be re-imagined as a city

or a mountain. Outside Mecca, sacred sites also function as memories in the lives of Muslims. In Senegal, the city of Touba is re-imagined in a myriad of ways, by renaming cities and neighborhoods where people live and work after the city" (Arjana 2017: 150).

My scholarship has always been focused on complexifying the study of Islam and the public understanding of it, work which has also been the focus of esteemed scholars in Islamic Studies who inspire me. The work I am doing is part of a large field of course corrections in the study of religion, necessary given the colonial history of our field. As Gregory Schopen has argued, "It is possible that the curious history of the study of Indian Buddhism is not so curious, nor unique. It begins to appear as only one instance in which a particular assumption concerning the location of religion has dictated and determined the value assigned to various sources. It is possible that what was in origin a sixteenth-century Protestant polemical conception about where 'true' religion is located has been so thoroughly absorbed into the Western intellectual tradition that its polemical and theological origins have been forgotten and that it is now take too often entirely as a given" (Schopen 1991: 22). This has not only posed a challenge in the study of Indian Buddhism; it is also a problem in the study of Islam.

In his 2016 book *What Is Islam? The Importance of Being Islamic*, the late Shahab Ahmed asks scholars of religion to think about our subject in complex ways that characterize "Islam as a cultural and historical phenomenon" that considers the "human experience" (Ahmed 2016: 6). He goes on to explain that Islam's diversity challenges the conceptualizations that attempt to define *Islam* or *Islamic* based on essentialist categories. As Ahmed proposes, "The greatest challenge to a coherent conceptualization of Islam has been posed by the sheer diversity of—that is, range of differences between—those societies, persons, ideas and practices that identify themselves with 'Islam'" (Ahmed 2016: 6).

Ahmed's critique of Islamic Studies, Islam, and the problem of categories is a topic also reflected in the broader field of Religious Studies. Jonathon Z. Smith left us with a corpus of work that asks scholars to recognize the ways in which biases (often unconscious) find a voice in our scholarship, from the exclusion of entire human communities from maps to the ways in which Protestant Reformation ideas about the importance of texts has resulted in problematic studies of the world's religions. Smith suggests that maps represent the colonial foundations of our field. In *Maps Are Not Territory*, he explains how the cartography of religion is one way in which only the religions deemed important (the

ones that resembled Christianity in some way) are visible—everyone else is erased and invisible (Smith 1993: 295).

As I draft this essay, I am working on two book projects that think about these issues of the coloniality in my field. My current book projects also focus on memory, the past, and links to the present, but in very different ways. The first of my two projects is a study of the colonial mapping of the world and the way these maps have erased people, cultures, and histories. Titled *Colonial Landscapes and Mystical Tourism: Imaginative Geographies and the Mapping of the Modern World* (Routledge), it is concerned with the links between mapping and the creation of tourist spaces, especially places identified as sites of mystical tourism. In my most recent book, *Buying Buddha, Selling Rumi: Orientalism and the Mystical Marketplace* (2020), I describe mystical tourism as places linked to the body and its experiences, "The popularity of mystical places, and the bodies attached to these places, suggests the importance of the senses, emotion, and experience in modern mysticism" (Arjana 2020: 50). This book was interested in the ways that mystical seekers are entranced by the East, a place they view as being enchanted in a world that is largely characterized by disenchantment. The ways in which mystical tourism developed as a corporate practice is a concern of my current project, which seeks to help us understand how colonized spaces become landscapes that are marketed in the business of tourism and more specifically, mystical tourism. In my view, mapping is not limited to the physical maps of the cartographer but includes other practices including the re-naming of geographical features and the cultural artifacts, like novels and travelogues, that characterized spaces according to European and American desires.

The focus of this study is on landscapes, which are different from other spaces because they are connected to senses and feelings that are often emotive. As one scholar suggests, "Landscapes are not something uncontested and objective that are simply 'out there' (von Mossner 2016, 119). Scholar of tourism John Urry describes landscapes as "places of emotion" that are linked to meaning making and the search for authentic experiences in modernity (Urry 2016: 77-78).

My study is an anti-colonial intervention that seeks to remind the reader of the history of landscapes and the ways in which they are formed within the matrix of colonial discourse. Foucault's understanding of discourse as a system of power is seen in these maps and the practice of renaming, where places are re-framed as new spaces by the colonial power, who sees these sites as theirs. The Himalayas provide one famous example of this practice in the naming of Mount Everest.

Known as Chomolangma to Tibetans and Sargarmatha to Nepalese, it was renamed Everest after the leader of a geographical expedition in 1857 (who, ironically, opposed his name being adopted). In Indonesia, the Dutch called Jakarta Batavia; an effort to impose a European sense of place on a foreign land. One of the practices I adopt in this book is the renaming of places that are commonly recognized by their European or American colonial and imperial names. Memory is a very prominent part of this book—in particular, it is focused on the recovery of memory, which brings me to my other major book project, which focuses on Indonesia and the role of memory in Islam.

My other book project, provisionally titled *The Mosque with the Thatched Roof: Religion and Memory in Islam*, is a study of Islam in Indonesia that will be published by Oxford University Press. I view this as an intervention in my field. When Ahmed asks his fellow scholars to think in a complex way about Islam, I see this as a call for us to understand that there is not an essential Islamic way of being, but rather a network of linked histories, experiences, rituals, traditions, and values. While some scholars recognize this fact, the reality is that Religious Studies still has a strong Orientalist voice and it remains something scholars must reckon with, both in their work and careers. The status of Arabic as a necessary and essentialized part of the identity of the scholar of Islam that remains in force. As Ilyse Morgenstein-Fuerst has demonstrated in her analysis of job postings in Islamic Studies, "The patterns that emerge through this archive are as pernicious as they are unmistakable: Orientalist, imperialist, racialized notions of Islam" that reflect "an Arab- and Arabic-centric emphasis" that "replicate stereotypes about Islam and Muslims" (Fuerst 2020: 2).

I approach this project as a scholar of religion and as someone whose record of scholarship includes works on anti-Muslim discourse (*Muslims in the Western Imagination*, Oxford, 2015), Muslim pilgrimages (*Pilgrimage in Islam: Traditional and Modern Practices*, Oneworld, 2017), Islam and gender (*Veiled Superheroes: Islam, Feminism, and Popular Culture*, Lexington, 2017), and Orientalism and mysticism (*Buying Buddha, Selling Rumi: Orientalism and the Mystical Marketplace*, Oneworld, 2020). I have spent significant time in Indonesia over the past decade, both observing and learning about Islam in the archipelago from Indonesians, and taking notes and conducting fieldwork through interviews, for which I will always be grateful to BRIN, my sponsors at UIN Kalijaga, and others in Indonesia for their support and encouragement of this work. I am also Muslim, married to an Indonesian from West Java, and my work in this book is neutral in the sense that I am not interested in critiquing

Indonesian practices or making pronouncements about questions of orthodoxy or orthopraxy of Islam. Instead, what I am interested in is creating a text that can be used in the college and university classroom that centers Indonesia in the study of Islam.

As the book's title suggests, one of its focuses is the role of memory in Islam in Indonesian Muslim communities. As noted above, memory is an indelible part of the practice of Islam, seen through traditions like the Prophet's biographies, the importance of hadith traditions, and the existence of poems and devotional songs that include *nasheeds* and *ilahis*—two of many musical genres that show the love that Muslims have for Prophet Muhammad, his relatives, and other religious figures in Islamic history. In Islam, which is a global religion, there are also memories specific to individual communities. In medieval Islam, relics functioned in Islam as objects tied to memory, much as they do today. As Josef Meri explains, these relics "embody religious experience" (Meri 2010: 99). Meri argues that relics are an important part of individual and collective memory, "Through the mere act of remembrance of holy persons and their miracles and memorializing the past, memory becomes lived and shared experience. The use of relics by medieval Muslims focused memories on sacred objects, thus giving them a profound meaning and creating the context for their veneration. Relics are enablers of historical memory (Meri 2010: 99).

In Indonesia, these memories involve a history that involves Chinese, Arab, and Indian travelers to the archipelago, a history of colonial occupation, and the memory of individuals, like the *wali songo*, and moments that have shaped religious practice. This is, in my humble view, what makes the Muslim culture in Indonesia worthy of study and learning. It is simultaneously traditional and tolerant, welcoming and diverse; it is a place that has survived religious and political conflicts. It remains a rich culture characterized by its artistic and creative traditions, ritual diversity, and hope for a future free from colonial, imperial, and totalitarian threats.

The outline of this book reflects my interest in postcolonial approaches to the study of religion. I begin with a critique of my field and the history of colonial actors within it, which include some of the ways that non-Indonesian scholars have characterized Indonesian Islam in problematic ways. As an outsider myself, in this book I seek to rely upon the voices of Indonesians, for which I adopted a practice of personal interviews, incorporated into each chapter as a device for centering Indonesian perspectives and de-centering the practice of viewing the subject as a temporal Other. This technique was inspired

by anthropologist Johannes Fabian's work, *Time and the Other: How Anthropology Makes Its Object* (2002), where he writes about the "denial of coevalness" among scholars who deny that their subject lives in the same time as them (Fabian 2002: 31). As he explains, "If coevalness, sharing of present Time, is a condition of communication, and anthropological knowledge has its sources in ethnography, clearly a kind of communication, then the anthropologist qua ethnographer is not free to 'grant' or 'deny' coevalness to his interlocutors" (Fabian 2002: 32).

The first chapter approaches the study of Indonesian Islam through the concept of "tropical Islam," the phrase American scholar Amina Wadud uses. After discussing the academic literature surrounding the question of Indonesian Islam, including its focus on Java, I suggest that the ideal way to structure a study of a huge topic—Islam in Indonesia— is through case studies. The following chapters focus on discrete subjects within the study of Islam in Indonesia, beginning with the effect of colonial occupation and violence on the society. One might wonder if this is a religious subject and I would argue that in fact colonial violence is something that touches every segment of one's life—perhaps most importantly, their view of the world. This chapter focuses on the trauma that colonialism created in Indonesian society and the modes of cultural production that it engendered; specifically, the creation of folk monsters and the genre of horror film.

After reflecting on the cultural effects of trauma, I turn to the main foci of the book, the practices, traditions, and rituals of Islam and the ways they reflect a particular Indonesian history and culture. The following chapters focus on women's voices and authority, Indonesian mosques, sainthood, pilgrimage, the *waria*, and Islamic fashion. The goals of these chapters are to provide a text will be used in courses on religion, gender, modernity, and Islam at the college level. As I state at the outset of the book, I am not interested in proving a thesis about Islam in this book. My interest is to provide a foundational text that presents Indonesia, and Indonesians, as key voices in Islamic Studies, through their own stories and perspectives.

In many ways, my scholarship aims to recover memories that have been erased by colonial projects; the academic project is, in many spaces, a colonial project. As Edward Said reminded us, European (or American) scholars cannot get away from the fact that they are involved in the "production of knowledge" (Said 1979: 11). Knowledge is a system of power because it is created by those in power and often by individuals working for the colonial or imperial state. Scholars must be aware of

the power they have to create meaning in the world, but we also have the power to disrupt and challenge. It is my hope that my current and future work creates a positive disruption to the forces of colonialism and Orientalism in our field.

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Chapter 2

Wiwit Mbako: Integrating Islamic Values and Agricultural Practices in Temanggung's Tobacco Farming

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Abstract

This research investigates the cultural and religious significance of the *wiwit mbako* ritual in tobacco farming practices in Temanggung, Indonesia, emphasizing its role in shaping community identity and agricultural sustainability. Utilizing a qualitative methodology, including semi-structured interviews and participant observations, the study reveals that the *wiwit mbako* ritual fosters social cohesion among farmers while intertwining Islamic values with agricultural practices. The findings indicate that, despite the cultural importance of tobacco farming, economic challenges such as market volatility and health concerns are prompting a reevaluation of farming choices among younger generations. Additionally, the chapter highlights environmental issues associated with intensive tobacco cultivation, including soil degradation and water scarcity. The study concludes that integrating cultural rituals into agricultural practices can promote sustainability and resilience within the tobacco farming sector. Recommendations for future research include exploring mixed-methods approaches and assessing the long-term impacts of cultural practices on agricultural decisions.

Keywords: *Wiwit mbako, tobacco, religious values, cultural-economic sustainability, Temanggung.*

Introduction

The cultural and religious significance of tobacco farming in Temanggung, Indonesia, is exemplified through the *wiwit mbako* ritual, which marks the beginning of the tobacco planting season. This ritual is not only a local tradition but also a manifestation of the community's Islamic beliefs, intertwining agricultural practices with spiritual observances. The historical context of tobacco farming in this region reveals its deep-rooted significance in local culture and economy, where tobacco serves as both a cash crop and a cultural symbol (Appau et al. 2019; Lecours et al. 2012; Istiyanti 2023). Generations of farmers have upheld this tradition, using it to seek blessings for abundant harvests and to honor the land and resources they rely upon. Additionally, *wiwit mbako* highlights the unique fusion of local customs with Islamic practices, demonstrating how religion and culture coalesce to shape agricultural life in Temanggung.

Despite extensive research on tobacco farming globally such as the economic aspects of tobacco farming and the health impacts associated with it (Alderete et al. 2020; Sahadewo et al. 2020), there remains a notable gap in understanding the specific cultural practices and their implications on farmers' livelihoods in Indonesia, particularly in Temanggung. However, the intersection of local wisdom, religious practices, and agricultural sustainability has not been thoroughly explored. This chapter aims to fill this gap by examining how the *wiwit mbako* ritual influences farming practices and community cohesion, thereby contributing to a more nuanced understanding of tobacco farming in this cultural context (Tiller et al. 2010; Istiyanti 2023). Through this exploration, the study also sheds light on how cultural practices can foster resilience among farmers facing market and environmental challenges.

This study is relevant in the broader academic context as it contributes to the discourse on sustainable agriculture, cultural heritage, and the socio-economic dynamics of rural communities. By integrating cultural practices with agricultural studies, this chapter aligns with the growing emphasis on understanding local knowledge systems and their role in sustainable development (Mamudu et al. 2018; Tiller et al. 2010). Furthermore, it provides insights into how cultural rituals can influence farming decisions, potentially informing policies aimed at supporting agricultural communities while respecting their cultural identities (Masanotti et al. 2019). By highlighting the significance of these practices, the study underscores the importance of culturally

sensitive approaches in promoting resilience and sustainability within rural agricultural systems.

The theoretical framework guiding this chapter is rooted in the concept of cultural ecology, which examines the relationships between cultural practices and environmental interactions. This framework posits that local wisdom, such as the *wiwit mbako* ritual, shapes agricultural practices and community resilience in the face of economic and environmental challenges (Magati et al. 2018; Talukder et al. 2020). By applying this framework, the study seeks to understand how cultural rituals not only reflect but also reinforce agricultural sustainability and community identity in Temanggung. Through this lens, *wiwit mbako* can be seen as a dynamic adaptation strategy, where cultural practices are aligned with ecological needs to promote both crop success and environmental stewardship.

This chapter aims to provide a comprehensive analysis of how cultural practices contribute to agricultural sustainability and community resilience. By focusing on the *wiwit mbako* ritual, it seeks to highlight the ways in which traditional knowledge and practices intersect with modern agricultural challenges and opportunities. Specific objectives of this chapter are (1) to analyze the significance of the *wiwit mbako* ritual in the context of tobacco farming in Temanggung; (2) to explore the relationship between cultural practices and agricultural sustainability among local farmers; (3) to assess the socio-economic impacts of tobacco farming on the community, particularly in relation to health and environmental concerns; and (4) to provide recommendations for integrating cultural practices into agricultural policy and support programs (Slámová and Belčáková 2019; Berg et al. 2018).

This chapter employs a qualitative methodology, utilizing semi-structured interviews and participant observations to gather data from local farmers and community leaders. This approach allows for an in-depth exploration of the cultural significance of the *wiwit mbako* ritual and its impact on farming practices (Bürgi et al. 2015). By engaging directly with community members, the study captures nuanced perspectives that quantitative methods might overlook, offering a richer understanding of local traditions. Additionally, this methodology enables the researcher to observe the ritual's role in reinforcing communal bonds and shared agricultural knowledge, providing insights into its broader social and ecological functions.

Figure 1: The location of research. Source: Incorporated and edited by authors from Google map

Temanggung Regency, located in Central Java, Indonesia, is renowned for its tobacco farming, which plays a pivotal role in the local economy and cultural identity. The region's agricultural landscape is characterized by its mountainous terrain, which provides an ideal climate for cultivating high-quality tobacco. This crop is not only a significant cash crop for local farmers but also a key ingredient in the production of kreteks, a popular Indonesian cigarette that combines tobacco with clove leaves (Sahadewo et al. 2021). The economic viability of tobacco farming in Temanggung is underscored by its contribution to the livelihoods of many smallholder farmers, who often rely on this crop for their income and sustenance (Istiyanti 2023).

However, the tobacco farming sector in Temanggung faces various challenges, including market volatility and environmental concerns. Farmers have reported fluctuating income levels due to changing consumer preferences and the impacts of climate change on crop yields (Istiyanti 2023). Additionally, intensive farming practices have raised alarms regarding soil degradation and water scarcity, prompting discussions about the need for more sustainable agricultural methods (Rahman and Parvin 2017). The integration of cultural practices, such as the *wiwit mbako* ritual, has been identified as a potential avenue for promoting sustainability and encouraging farmers to adopt environmentally friendly practices (Rahman and Parvin 2017). In

summary, Temanggung is a region where tobacco farming is deeply embedded in the local culture and economy. While it provides essential income for many families, the sector must navigate economic and environmental challenges to ensure its sustainability. The ongoing dialogue among farmers about sustainable practices, coupled with cultural rituals, may offer a pathway to balance economic viability with environmental stewardship in the future (Hussain et al. 2020).

Wiwit mbako as a cultural practice

The *wiwit mbako* ritual in Temanggung serves as a significant cultural practice that intricately connects local agricultural traditions with the socio-economic and environmental dynamics of tobacco farming. This ritual not only marks the commencement of the tobacco planting season but also embodies the community's collective identity and agricultural heritage. The findings from qualitative interviews and observations indicate that the ritual reinforces local wisdom, which plays a crucial role in shaping farmers' behaviors and practices. For instance, local wisdom has been shown to influence agricultural management positively, leading to sustainable practices that align with community values and ecological considerations (Filho et al. 2022). The implications of the *wiwit mbako* ritual extend beyond mere cultural significance; they encompass economic viability and environmental sustainability. The ritual fosters a sense of community among farmers, enhancing social capital, which is vital for collective action in agricultural practices (Imron et al. 2020).

Furthermore, the integration of traditional knowledge with modern agricultural techniques has been highlighted as a pathway to improve productivity while maintaining ecological balance (Istiyanti 2023). This synergy between local wisdom and contemporary agricultural practices is essential, especially in the context of climate change, where adaptive strategies rooted in cultural practices can mitigate risks associated with environmental variability. In conclusion, the *wiwit mbako* ritual exemplifies how cultural practices can shape agricultural behaviors and community dynamics in Temanggung. By reinforcing local wisdom and fostering social capital, the ritual not only enhances the economic viability of tobacco farming but also promotes environmental sustainability. The interplay between tradition and modernity in agricultural practices underscores the importance of integrating cultural values into farming strategies, thereby ensuring the resilience and sustainability of agricultural systems in the face of contemporary challenges (Puspitasari 2023; Imron et al. 2020).

The preservation of cultural practices like the *wiwit mbako* ritual is not only significant for maintaining tradition but also holds practical implications for the sustainability of agricultural systems. By embedding ecological mindfulness within its rituals, *wiwit mbako* supports environmentally conscious farming methods that align with local landscapes and resources. This approach is particularly valuable as it encourages farmers to adopt adaptive practices that are suited to their environment, which modern techniques alone may not always address. Additionally, the communal nature of the ritual reinforces cooperative approaches to resource management, which can lead to more efficient use of water, soil, and other local resources. In this way, *wiwit mbako* serves as a living example of how cultural heritage can directly contribute to sustainable development goals, combining traditional knowledge with practical, sustainable farming practices.

Cultural significance of *wiwit mbako*

The *wiwit mbako* ritual serves as a cornerstone of the agricultural calendar in Temanggung, marking the commencement of the tobacco planting season. Interviews with local farmers indicated that this ritual is not merely a ceremonial act but a vital expression of their cultural identity and religious beliefs. Participants emphasized that the ritual fosters a sense of community, as it brings together families and neighbors to pray for a bountiful harvest and to express gratitude for past successes. This communal aspect reinforces social ties and collective responsibility among farmers, which is crucial in a region where agricultural practices are heavily reliant on shared knowledge and resources (Sahadewo et al. 2021).

The ritual's significance extends beyond the immediate agricultural context; it embodies the integration of Islamic values into daily life. Farmers articulated that the prayers and offerings made during *wiwit mbako* are believed to invoke divine blessings, which they perceive as essential for ensuring favorable weather conditions and pest control. This belief aligns with the broader theoretical framework of cultural ecology, which posits that cultural practices are adaptive responses to environmental challenges (Sahadewo et al. 2020). By intertwining spirituality with agriculture, the *wiwit mbako* ritual exemplifies how local wisdom can enhance resilience in farming communities.

The economic implications of tobacco farming in Temanggung reveal a complex landscape that challenges the cultural significance of the *wiwit mbako* ritual. While this ritual marks the beginning of the tobacco planting season and is deeply embedded in local traditions, farmers

face significant economic hurdles that complicate their agricultural practices. Interviews with local farmers highlighted that many experience fluctuating income levels, primarily due to market volatility and shifting consumer preferences. Although tobacco is recognized as a lucrative cash crop, the profitability is often compromised by high cultivation costs, including labor, fertilizers, and pest control measures (Istiyanti 2023).

The evidence suggests that these economic challenges are exacerbated by external factors such as regulatory changes and competition from international markets, which can destabilize local economies dependent on tobacco production (Li et al. 2020). For instance, farmers noted that the rising costs of inputs and the unpredictability of market prices significantly affect their financial stability, leading to a precarious livelihood situation (Promphakping et al. 2021). Furthermore, the reliance on tobacco farming can entrap farmers in a cycle of debt and poverty, as they often invest heavily in cultivation without guaranteed returns (Sajjad et al. 2022).

In conclusion, while the *wiwit mbako* ritual plays an essential role in fostering community and cultural identity, the economic realities of tobacco farming present significant challenges that threaten the sustainability of this practice. The interplay between cultural traditions and economic pressures underscores the need for comprehensive support systems that address both the cultural and economic dimensions of tobacco farming in Temanggung. This dual approach is crucial for ensuring the resilience of farmers and the viability of their agricultural practices in an increasingly volatile market environment (Ahsan et al. 2022).

Figure 2: Ritual of wiwit mbako. Source: Author document taken on October 12, 2023

Moreover, the study revealed that younger farmers are increasingly questioning the sustainability of tobacco farming, particularly in light of health concerns associated with tobacco use. Some participants expressed a desire to transition to alternative crops that could offer more stable income and align better with health-conscious consumer trends. This shift reflects a growing awareness of the negative health impacts of tobacco farming, not only on consumers but also on farmers themselves, who are often exposed to harmful agrochemicals (Lecours et al. 2012). The findings suggest that while the cultural attachment to tobacco farming remains strong, economic pressures are prompting a reevaluation of its viability as a long-term livelihood strategy. This tension between cultural identity and economic practicality highlights the need for pathways that allow communities to diversify their agricultural practices without eroding their cultural heritage. For instance, integrating sustainable crop alternatives within the framework of existing rituals could provide a viable strategy for balancing tradition with modernization.

The environmental implications of tobacco farming in Temanggung are critical and warrant significant attention, as they reveal the adverse effects of intensive agricultural practices on local ecosystems. Participants in the chapter expressed serious concerns regarding soil degradation and water scarcity, which they attributed to the high demands of tobacco cultivation. This aligns with existing literature that highlights the environmental costs associated with tobacco farming, including deforestation and biodiversity loss (Masanotti et al. 2019). Farmers noted that while chemical fertilizers and pesticides are essential for maintaining crop yields, their use poses substantial risks to both human health and the surrounding ecosystem, leading to a cycle of environmental degradation (Chen et al. 2023: 829-838). Evidence from various studies supports these claims, indicating that intensive tobacco cultivation contributes to soil nutrient depletion and increased acidity, which further exacerbates soil quality issues (Lisuma, Mbega, and Ndakidemi 2019).

Additionally, the reliance on chemical inputs can disrupt soil microbial communities, leading to reduced soil fertility over time (Lisuma et al. 2022). The findings suggest that the environmental challenges faced by tobacco farmers are not merely local issues but reflect broader global concerns regarding sustainable agricultural practices and their impact on ecological health. In conclusion, while tobacco farming is economically significant for the community in Temanggung, the environmental considerations associated with this

practice highlight a pressing need for sustainable agricultural methods. The interplay between cultural practices, economic viability, and environmental sustainability underscores the importance of adopting integrated approaches that minimize ecological harm while supporting the livelihoods of farmers. Addressing these environmental challenges is crucial for ensuring the long-term sustainability of tobacco farming and the health of the local ecosystem.

Interestingly, the *wiwit mbako* ritual serves as a crucial reminder of the need for sustainable agricultural practices among tobacco farmers in Temanggung. Farmers expressed that this ritual encourages them to reflect on their relationship with the land, prompting considerations of more environmentally friendly farming methods. This perspective aligns with the principles of sustainable agriculture, which advocate for practices that protect natural resources while ensuring economic viability Singgalen, Sasongko, and Wiloso. The integration of cultural rituals into agricultural practices can thus play a pivotal role in promoting sustainability within the tobacco farming sector, as it fosters a sense of stewardship and responsibility towards the environment (LeVasseur, Parajuli, and Wirzba ed. 2016).

Evidence from the chapter indicates that the ritual not only reinforces cultural identity but also serves as a catalyst for discussions about sustainable practices among community members. For instance, farmers reported that the communal aspect of the *wiwit mbako* ritual allows them to share knowledge about sustainable farming techniques, such as crop rotation and organic pest control, which are essential for maintaining soil health and biodiversity (Thomson and Hassenkamp 2008). This collective reflection on agricultural practices during the ritual highlights the potential of cultural traditions to influence modern farming methods positively. This dynamic exchange underscores the role of cultural rituals as informal platforms for environmental education, particularly in rural settings where formal training might be less accessible. Furthermore, by embedding sustainable practices within a cultural framework, the ritual encourages long-term community commitment to ecological stewardship, blending tradition with innovation to address contemporary agricultural challenges.

In conclusion, the *wiwit mbako* ritual embodies a dual role in the agricultural landscape of Temanggung, serving both as a cultural cornerstone and as a platform for promoting sustainable practices. By encouraging farmers to consider their environmental impact and adopt more sustainable methods, this ritual not only preserves cultural heritage but also contributes to the long-term viability of tobacco farming in

the region. Thus, integrating cultural rituals into agricultural practices can significantly enhance sustainability efforts, ensuring that farming communities thrive both economically and ecologically (Appau et al. 2019). Moreover, the ritual fosters a sense of collective responsibility among farmers, reinforcing the importance of community-led initiatives in addressing environmental challenges. This integration of cultural values and sustainability creates a resilient agricultural model that aligns with global efforts to promote ecological balance while preserving local identities. As such, the *wiwit mbako* ritual exemplifies how cultural traditions can be leveraged as powerful tools for driving sustainable development, offering a blueprint for other regions with rich cultural heritages.

The chapter findings illuminate the intricate relationship between cultural practices, economic realities, and environmental sustainability in the context of tobacco farming in Temanggung. The *wiwit mbako* ritual not only reinforces community bonds and spiritual beliefs but also prompts critical reflections on the future of tobacco farming amidst economic and environmental challenges. As farmers navigate these complexities, the insights gained from this chapter could inform policies aimed at supporting sustainable agricultural practices while respecting cultural identities. By highlighting the ritual's role in bridging traditional knowledge with contemporary sustainability concerns, the findings underscore the potential of cultural practices to drive adaptive strategies in agriculture. This synergy between cultural heritage and practical innovation ensures that economic goals, such as livelihood security, are pursued alongside environmental stewardship.

Conclusion

The exploration of the *wiwit mbako* ritual and its implications for tobacco farming in Temanggung has yielded significant insights into the intersection of culture, economy, and environmental sustainability. The findings reveal that the ritual is not merely a ceremonial event but a vital component of the community's agricultural identity, fostering social cohesion and spiritual connection among farmers. This cultural practice plays a crucial role in shaping farming behaviors and community dynamics, emphasizing the importance of local wisdom in agricultural sustainability. However, the economic realities faced by tobacco farmers present a complex challenge. While the cultural significance of tobacco farming remains strong, the volatility of market prices and the rising health concerns associated with tobacco consumption are prompting farmers to reconsider their agricultural choices.

The chapter highlights a growing awareness among younger farmers regarding the need for alternative livelihoods that align better with health-conscious consumer trends. This shift underscores the necessity for policies that support farmers in transitioning to more sustainable and economically viable crops. Moreover, the environmental implications of tobacco farming cannot be overlooked. The study indicates that intensive farming practices contribute to soil degradation and water scarcity, raising concerns about the long-term viability of tobacco cultivation in the region. The *wiwit mbako* ritual serves as a reminder for farmers to reflect on their relationship with the land and consider adopting more environmentally friendly practices. Integrating cultural rituals into agricultural practices could play a pivotal role in promoting sustainability within the tobacco farming sector. Recommendations for future research include exploring mixed-methods approaches and assessing the long-term impacts of cultural practices on agricultural decisions.

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Chapter 3

Emotional Regulation as Predictor of Interpersonal Sensitivity among Muslim Emerging Adults in Indonesia

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Abstract

The period of emerging adulthood (approximately between the ages of 18 and 25) is characterized by identity exploration, emotional instability, and the pursuit of intimacy. In some cases, individuals in this stage may exhibit high interpersonal sensitivity (IS) levels. This chapter examines the influence of emotion regulation (ER) on interpersonal sensitivity (IS). It employs a quantitative method with a non-probability sampling technique, targeting participants aged 18 to 25 who are Muslim and hold Indonesian citizenship. A total of 150 participants were recruited. The data were analyzed using multiple linear regression tests. The results indicated that emotion regulation through cognitive reappraisal (CR) was positively correlated with interpersonal sensitivity (IS) (r = .307), need for approval (NA) (r = .338), separation anxiety (SA) (r = .351), and timidity (T) (r = .300). Additionally, expressive suppression (ES) showed positive correlations with social anxiety (SA) (r = .296), timidity (T) (r = .344), and fragile inner-self (FIS) (r = .233). NA and SA were found to be influenced by CR, while T and FIS were influenced by ES. Overall, IS was influenced by CR (B = .654; β = .216) and ES (B = .684; β = .197). This chapter provides empirical evidence regarding the impact of emotion regulation on interpersonal sensitivity. Future research is encouraged to explore the influence of these variables by considering cultural factors.

Keywords: Emerging adults, emotional regulation, interpersonal, sensitivity, Muslim

Introduction

Human beings, as social creatures, inherently require interaction with others, including during the period of emerging adulthood. Emerging adulthood is a developmental stage that typically occurs between the ages of 18 and 25 (Arnett 2006; Wijaya and Utami 2021). This stage is marked by brain maturation, learning about intimacy, closeness, friendship, family socialization, and the development of individual social skills (Hochberg and Konner 2020). The need for social relationships during early adulthood provides emotional support for each individual. Additionally, interactions with others foster a sense of connectedness, acknowledgment of one's existence within a group, feelings of being valued, and a sense of acceptance within the group. Interaction within a group involves interconnectedness and mutual influence among individuals (Siregar et al. 2023). However, it is not uncommon for individuals in this early adulthood phase to experience anxiety, ambiguity, and emotional instability when interacting with others (Arnett and Mitra 2020).

Feelings of anxiety and worry during early adulthood are not only related to self-identity and life goals but also to the process of exploration and an individual's interpersonal sensitivity. Interpersonal sensitivity (IS) refers to excessive sensitivity accompanied by heightened vigilance, anxiety, and fear of rejection when interacting with others or in social situations. According to Boyce and Parker (1989), it is a condition characterized by five aspects: interpersonal awareness (IA), need for approval (NA), separation anxiety (SA), timidity (T), and fragile inner-self (FIS). Therefore, it is a condition that reflects sensitivity in interpersonal situations, particularly with the characteristic of avoiding rejection. This heightened sensitivity often stems from an individual's desire to maintain harmonious relationships, which can lead to overthinking and self-doubt in social interactions. Understanding IS is crucial as it not only affects personal relationships but also plays a significant role in shaping one's mental health and social functioning during early adulthood.

According to Boyce and Parker (1989), issues related to IS can be described as the vulnerability of cognitive function to emotional disturbances, fear of relating to others, and a lack of self-confidence concerning negative judgment and rejection from others. Interpersonal sensitivity is characterized by a heightened awareness of social feedback, increased vigilance regarding others' reactions, and excessive concern about others' behaviors, statements, and criticism. In both Western and non-Western cultures, interpersonal sensitivity has been identified as

a vulnerability factor for depression and trauma (Boyce and Parker 1989). These findings suggest that IS not only affects day-to-day social interactions but also has profound implications for long-term mental health. Furthermore, addressing IS through targeted interventions could help mitigate its impact on individuals prone to emotional distress, especially in high-pressure social environments.

IS is influenced by several factors, including perfectionism (Neshat et al. 2024), religiosity (Wedgeworth et al. 2017), and emotion regulation (Razvaliaeva and Polskaya 2023). In this chapter, we focus on one of the factors affecting IS: emotion regulation (ER). It impacts interpersonal sensitivity and psychiatric comorbidities, particularly emphasizing regulating emotions related to thoughts or cognition (Slanbekova et al. 2019). In several previous studies, IS has been associated with severe emotion dysregulation, including mood disorders, self-injurious behavior, and eating disorders. Interpersonal rejection issues are closely linked to emotional problems and an individual's overall mental health. By focusing on ER as a pivotal factor influencing IS, this chapter underscores the importance of developing adaptive emotional coping strategies to mitigate the negative psychological and social effects of heightened sensitivity. Additionally, understanding the relationship between ER and IS may inform tailored interventions for individuals vulnerable to emotion dysregulation and its associated risks.

In an experiment, high interpersonal sensitivity to rejection tends to elicit negative emotions compared to non-social stimuli, thus necessitating emotion regulation strategies (Razvaliaeva and Polskaya 2023). Other research has shown that emotion regulation significantly impacts interpersonal awareness related to feelings of fear, indicating that ER is related to and interacts with IS (Mathew and Priyanka 2023). The process of ER shapes emotional regulation and emotional understanding of anxiety and separation, enabling individuals to develop personal strength and a better self-perception regarding interpersonal relationships (Aydogdu et al. 2017). This interaction highlights how ER functions as a protective mechanism, reducing the adverse psychological effects of rejection sensitivity and fostering emotional resilience. Moreover, effective ER strategies can facilitate healthier interpersonal dynamics by minimizing overreactions to perceived rejection and improving social functioning.

Based on previous studies, research on IS has been primarily limited to clinical groups, such as those dealing with trauma, depression, and mood disorders (Boyce and Parker 1989). Some earlier studies have examined the relationship between these two factors in various

contexts, such as emerging adults in Russia (Razvaliaeva and Polskaya 2023) and university students (Mathew and Priyanka 2023). However, the relationship between these factors remains unexplored or is still limited to populations in specific regions or different cultures, including Indonesia. It is a communal society that prioritizes togetherness and social harmony over individualism (Mangundjaya 2013). Additionally, as the country with the largest Muslim population in the world, Islamic culture is dominant and highly influential in Indonesia.

Culture and religion play a significant role by instilling values, beliefs, and religious practices in interacting with others and managing emotions in relationships. Therefore, this chapter aims to contribute by providing evidence of the relationship between ER and IS among Muslims experiencing emerging adulthood. The novelty of this chapter lies in the variables studied, the research design, and the subjects involved. It aims to examine the influence of emotion regulation on interpersonal sensitivity. By examining the influence of ER on IS, this chapter not only broadens the understanding of these constructs but also highlights the importance of cultural and religious contexts in emotional and interpersonal development. Furthermore, it paves the way for culturally sensitive interventions that address the challenges faced by emerging adults in managing emotions and navigating social relationships.

This chapter examines ER's effect on IS during emerging adulthood. It employs a quantitative approach with a correlational design. A quantitative methodology allows for the quantitative description of phenomena and helps establish relationships between two or more variables (Stockemer 2018), including the generalization of research findings (Maxwell 2021; Tsang 2014). Meanwhile, correlational research seeks to demonstrate that variables are interrelated (Curtis et al. 2016; Miksza et al. 2023). The chapter not only provides empirical evidence on the interplay between ER and IS but also contributes to the growing body of research on psychological processes during emerging adulthood. This approach underscores the importance of exploring nuanced relational dynamics, particularly within culturally specific contexts.

The sampling technique used in this chapter was a non-probability (convenience) sampling method. This technique was selected due to the specific participant criteria required for the chapter: Muslim, age of 18-25, and Indonesian citizenship. Participants were recruited through an online survey conducted via Google Forms, which included informed consent, personal identification, and statements aligned with the instruments used in this chapter. The form was distributed across social

media platforms like Instagram, Telegram, WhatsApp, and Facebook. The sample size was determined using the "thumb of rules" formula: N ≥ 50 + 8 (number of predictors) (Green 1991). Based on this formula, the minimum number of participants required was 66. Ultimately, this chapter successfully recruited 150 Muslim emerging adults in Indonesia.

This chapter utilized the Interpersonal Sensitivity Measure (IPSM) to assess participants' interpersonal sensitivity levels (Boyce & Parker 1989). The IPSM consists of five aspects: interpersonal awareness (IA), need for approval (NA), separation anxiety (SA), timidity (T), and fragile inner-self (FIS). The measure contains 36 items, which were adapted into Indonesian for this chapter, involving one expert judgment (e.g., "I feel uncomfortable meeting new people"; "I do not want others to truly know me."). The response scale ranges from 1 (Very unlike me at the moment) to 4 (Very like me at the moment). Higher scores indicate higher levels of interpersonal sensitivity. The overall reliability of the measure is acceptable (α = .86) (Boyce and Parker 1989).

In addition to IPSM, this chapter employed the Emotion Regulation Questionnaire (ERQ). This instrument measures participants' levels of emotion regulation (Gross and John 2003) and has been adapted into the Indonesian language (Radde and Nurhikmah 2021). The ERQ consists of 10 items (e.g. "When I want to feel more positive emotions, I change my mindset based on the situation"; "I keep my feelings to myself."). The instrument measures two aspects: Cognitive Reappraisal (CR) and Expressive Suppression (ES). Responses are rated on a 7-point scale, with higher scores indicating higher levels of emotion regulation. The reliability of this instrument for the CR and ES aspects is .95 and .75, respectively (Radde and Nurhikmah 2021).

This chapter employed three necessary analyses. First, it conducted normality and linearity tests. Data are considered normal if the significance value (sig) is greater than .05 and linear if the significance value is less than .05 (Gunawan 2018; Usmadi 2020). Based on the residual normality test, the data are deemed normal (sig > .057). Meanwhile, the study's data are linear (sig < .05). Additionally, this chapter performed Pearson's correlation and multiple linear regression analyses. If the significance value (sig) is less than .05, the variables are considered correlated and have an effect (George and Mallery 2019). The software used for statistical testing is SPSS version 25.

Explaining results

The respondents of this chapter are 150 Muslim emerging adults in Indonesia, with characteristics presented in the following table:

Table 1. Participant demographics

Demographics	***Category***	***n***	*%*
Sex	*Male*	*33*	*22*
	Female	*117*	*78*
Domicile	*Java Island*	*133*	*88.7*
	Sumatra Island	*11*	*7.3*
	Sulawesi Island	*3*	*2*
	Kalimantan Island	*3*	*2*
Employment Status	*Full-time employee*	*17*	*11.3*
	Part-time employee	*43*	*28.7*
	Non-employee	*90*	*60*
Student Status	*Student*	*136*	*90.7*
	Non-student	*14*	*9.3*
Marital Status	*Married*	*6*	*4*
	Not married	*144*	*96*
Total		*150*	*100*

Based on Table 1, the majority of respondents in this chapter are female, reside on the island of Java, are currently unemployed, pursuing education, and are unmarried. The levels of IS, CR, and ES among the respondents were identified. 102 respondents (68%) exhibited high levels of IS, followed by 24 respondents (16%) each in the low and high categories. Meanwhile, 113 respondents (75.3%) demonstrated moderate levels of CR, followed by 19 respondents (12.7%) in the low category and 18 respondents (12%) in the high category. Additionally, 111 respondents (74%) exhibited high levels of ES, followed by 22 respondents (14.7%) in the low category and 17 respondents (11.3%) in the high category.

Table 2. Descriptive data (N=150)

Variables	**Mean**	**SD**	**Max**	**Min**
Interpersonal Sensitivity				
Interpersonal awareness	21.6	3.7	28	10
Need for approval	26.2	3.0	32	18
Separation anxiety	24.2	3.8	32	14

Variables	Mean	SD	Max	Min
Timidity	24.2	3.8	32	15
Fragile inner-self	13.6	3.5	20	6
Emotional Regulation				
Cognition reappraisal	34.1	4.5	42	16
Expressive suppression	22.3	3.9	28	8

In this chapter, multiple regression analysis was employed to examine the influence of ER subscales on IS.

Table 3. Correlation of emotion regulation and interpersonal sensitivity (N=150)

Variables	1	2	3	4	5	6	7	8
1. Total IS								
2. IA	.708**							
3. NA	.722**	.411**						
4. SA	.792**	.407**	.512**					
5. T	.814**	.398**	.523**	.585**				
6. FIS	.755**	.454**	.389**	.469**	.555**			
7. CR	.307**	.059	.338**	.351**	.300**	.130		
8. ES	.296**	.126	.143	.259**	.344**	.233**	.459**	

Note. IA: Interpersonal awareness. NA: Need for approval. SA: Separation anxiety. T: Timidity. FIS: Fragile inner-self. IS: Interpersonal sensitivity. CR: Cognitive reappraisal. ES: Expressive suppression.
*p < .05. **p < .01. ***p < .001

Based on Table 2, CR is positively correlated with total IS (r = .307), NA (r = .338), SA (r = .351), and T (r = .300). Meanwhile, ES is positively correlated with total IS (r = .296), SA (r = .259), T (r = .344), and FIS (r = .233).

Table 4. Regression of subscales of emotional regulation on interpersonal sensitivity (N=150)

DV	IV	B	β	SE	t	R^2	adj. R^2
IA	CR	.001	.001	.076	.011	.016	.002
	ES	.119	.125	.088	1.361		

DV	IV	B	β	SE	t	R^2	adj. R^2
NA	CR	.227***	.342***	.058	3.909	.113	.101
	ES	-.010	-.014	.067	-.157		
SA	CR	.251***	.296***	.074	3.406	.136	,124
	ES	.122	.124	.085.	1.440		
T	CR	.153	.180	.073	2.092	.144	.132
	ES	.256**	.261**	.084	3.038		
FIS	CR	.022	.029	.071	.317	.055	.042
	ES	.198*	.220*	.081	2.435		
Total IS	CR	.654*	.216*	.263	2.489	.125	.113
	ES	.684*	.197*	.302	2.265		

Note. DV: Dependent variables. IV: Independent variables. B: Unstandardized beta. β: Standardized beta. SE: Std, error. IA: Interpersonal awareness. NA: Need for approval. SA: Separation anxiety. T: Timidity. FIS: Fragile inner-self. IS: Interpersonal sensitivity. CR: Cognitive reappraisal. ES: Expressive suppression.
*p < .05. **p < .01. ***p < .001

Based on Table 3, IA is not influenced by either CR or ES (p > .05). Meanwhile, NA can be influenced by CR with a small β (B = .227; β = .342) (Cohen 1988; Fey et al. 2023; Nieminen 2022). Similarly, SA can be influenced by CR with a small β (B = .251; β = .296). Additionally, T and FIS can be influenced by ES, with small β values of .261 and .220, respectively. Finally, we identified that IS overall can be influenced by CR (B = .654; β = .216) and ES (B = .684; β = .197).

IS and social environment

The chapter findings revealed that cognitive reappraisal and expressive suppression positively correlate with interpersonal sensitivity, although both correlations are weak. Cognitive reappraisal and expressive suppression also positively influence IS with a weak β. Interestingly, cognitive reappraisal correlates and positively influences interpersonal sensitivity, which was unexpected by us. Upon further examination, Boyce and Parker (1989) believe that interpersonal sensitivity is a condition that can increase the likelihood of individuals experiencing depression. Therefore, cognitive reappraisal should theoretically have a negative impact on Interpersonal Sensitivity (Mathew and Priyanka 2023).

However, generally, interpersonal sensitivity can refer to the ability to detect, accurately understand, and appropriately react to one's personal, relational, and social environment (Bernieri 2001). It is possible that interpersonal sensitivity does not always negatively impact interpersonal relationships. According to Earvolino-Ramirez (2007), Interpersonal Sensitivity can be a protective factor for resilience. This chapter also identified the influence of cognitive reappraisal and expressive suppression on each subscale of interpersonal sensitivity.

Firstly, cognitive reappraisal surprisingly has a positive correlation and influence on NA and SA. Individuals with NA exhibit characteristics of seeking recognition from others. Although NA can pose a risk factor for anxiety and happiness (Karaşar and Baytemir 2018), it can also serve as a protective factor depending on the situation. Baumeister and Leary (1995) assert that NA and intimacy are related because approval is a prerequisite for creating and maintaining social bonds and close relationships.

Moreover, an intriguing finding of this chapter is that SA and CR have a positive correlation and influence. This chapter suspects that cultural factors play a role in this occurrence. The respondents in this chapter are Muslim emerging adults in Indonesia. Indonesian society has a collectivist culture that emphasizes interpersonal harmony (Kurniati et al. 2020). It suggests that losing a relationship is considered negative, leading individuals to strive to maintain relationships and social intimacy, such as being quick to forgive (Kurniati et al. 2017, 2020) and adhering to social norms. They control their emotions to avoid damaging interpersonal relationships or violating prevailing social norms. Additionally, the statements found in SA (such as "I worry about losing someone close to me," "I worry that my feelings may overwhelm/burden others," "I always expect criticism," and "I can only accept that something I have done is good if someone tells me it is good") may be perceived as common occurrences and something protective in a social context. Therefore, it makes sense that CR can positively influence SA.

Furthermore, this chapter identified that ES has a positive correlation and influence on T and FIS. Individuals with timidity tend to avoid rejection (Tanesini 2018), leading them to suppress their emotions (Mathew and Priyanka 2023; Razvaliaeva and Polskaya 2023). Meanwhile, FIS shows characteristics of fragility and is associated with neuroticism and depression (Wilhelm et al. 2004). High levels of FIS tend to increase emotional suppression (Mathew and Priyanka 2023; Razvaliaeva and Polskaya 2023).

Conclusion

The emerging adulthood phase is characterized by identity exploration, emotional instability, heightened sensitivity, anxiety about loneliness, and a need for social interaction. This chapter examined the influence of emotion regulation (ER) on interpersonal sensitivity (IS). According to the current research, IS positively correlates with CR and ES. Additionally, each subscale was analyzed in depth, revealing that CR positively influences NA and SA, while ES positively impacts T and FIS. The investigation of ER's effect on IS remains limited, particularly in the context of the Muslim population in Indonesia. Therefore, future research could explore ER and IS by considering cultural factors.

While this chapter provides valuable insights into the relationship between emotion regulation (ER) and interpersonal sensitivity (IS) during the emerging adulthood phase, it is not without limitations. The focus on specific subscales, such as CR and ES, offers a detailed but narrow perspective, which may not capture the full complexity of ER's influence on IS. Moreover, the chapter is limited to a predominantly Muslim population in Indonesia, which restricts the generalizability of the findings to other cultural or religious contexts. Future research should incorporate cross-cultural comparisons and examine additional factors, such as socio-economic status, familial dynamics, and broader personality traits, to develop a more comprehensive understanding of these dynamics.

There are several limitations in this chapter. First, the number of respondents was insufficient due to the limited time and resources. Secondly, investigations into this topic are still very limited to the context of Muslim emerging adults in Indonesia, indicating the need for further research to strengthen the evidence. Additionally, the unexpected findings suggest the possibility of cultural factors influencing IS, necessitating consideration of cultural and traditional characteristics. Therefore, future research is expected to test further and strengthen this chapter's evidence and consider the influence of cultural and traditional factors on IS.

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Chapter 4

Islamic Theology and Work Ethic: A Study of Java's Northern Coastal Communities

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Abstract

Religion plays a significant role in shaping work ethic. This chapter examines the typology of work ethic in the Northern Coastal (Pantura) communities of Java and its correlation with economic levels. A quantitative approach was used, with 300 participants, including civil servants and private employees. Data were gathered via questionnaires and structured interviews, analyzed with descriptive and narrative techniques, and correlations measured using Spearman's model in SPSS 26. Findings reveal that 6.6% of participants hold a *jabariyah* theological work ethic, another 6.6% exhibit a combined *jabariyah* and *qadariyah* ethic, while 86% possess a *qadariyah* work ethic. Among private employees, 13.33% follow the *jabariyah* ethic, 13.33% a mixed ethic, and 73.33% from the civil service sector exhibit a *qadariyah* ethic, attributed to higher education levels fostering rational and dynamic thinking. Participants with a *qadariyah* work ethic have generally higher monthly incomes than those with a *jabariyah* or combined ethic. Statistical tests indicate a significant correlation between understanding religious teachings and economic level. Further research is recommended to shift perspectives within the Pantura community, especially among Jabariyah adherents, to foster a more dynamic understanding of Islamic teachings through experimental methods.

Keywords: *Work ethic, sociology of religion, jabariyah and qadariyah theology, Pantura*

Introduction

The North Coast region of Java Island, commonly known as Pantura, is closely associated with the role of the Nine Saints (*Wali Songo*) in the spread of Islam on the island, which began in the 14th century. As one of the earliest areas on Java introduced to Islam, the Pantura region naturally reflects Islamic influences in its culture, attitudes, worldview, mindset, and, notably, in the community's work ethic. The work ethic shaped by Islamic teachings emphasizes diligence, honesty, and social responsibility, creating a foundation for communal resilience and economic productivity. Over generations, this has contributed to a distinctive identity for Pantura communities, which blend religious devotion with entrepreneurial spirit and adaptability.

Max Weber, in *The Protestant Ethic and the Spirit of Capitalism*, asserts a strong link between Protestant theological doctrines—especially Calvinism—and the work ethic. Protestant doctrine interprets hard work not simply as a means to meet material needs but as a sacred religious duty connected to achieving salvation in the afterlife. In this theological framework, the spirit of capitalism—which values diligence, frugality, rational calculation, and short-term self-restraint for long-term goals—aligns seamlessly with Protestant ideals. According to Weber, these Protestant doctrines account for why Protestants often emerged as business leaders, capital owners, and top-level technical and commercial personnel, in contrast to their Catholic counterparts (Priyasudiarja 2001: 55; Sudrajat 1994: 18-19).

A similar study was conducted by Robert N. Bellah on Japanese society, revealing that the advancement of Japan is closely tied to the religious teachings of Shinto, Buddhism, and Taoism, particularly during the Tokugawa era (1600-1868) (Hafidz and Harga 1992: 244-247). Likewise, Confucian ethics in Chinese tradition encouraged followers to adopt an economic ethic aimed not only at material gain but also at achieving social status and dignity. Such values are evident in the global economic success and resilience of Chinese communities, whose commitment to hard work, frugality, and social responsibility has led to sustainable growth (Efendi et al. 1999: xiii; Priyanto 2024: 13). Research shows that Islamic teachings can foster positive attitudes, including a strong work ethic, discipline, honesty, and innovation, with work seen as an act of worship (Khoiri 2016). Roni and Mustofa (2014) found that a high level of religious understanding, particularly of Iman and Ihsan, significantly influences the behavior of market vendors in Gorontalo Regency. Farurrosi (2017) similarly reports that religious values impact worship, social, and work ethics, especially honesty. Rofiah (2015) notes

that the religious understanding of Tabligh Jama'ah entrepreneurs in Ponorogo strengthens their work ethic in business. Prihastiningtyas (2018) supports this, finding that religious knowledge is linked to work motivation. Jati (2018) also concludes that work ethics in various religions are shaped by the socio-cultural contexts where they are practiced.

The studies share similarities, with some utilizing qualitative approaches and others quantitative ones. The primary distinction, however, is that this chapter involves a heterogeneous group of participants, underscoring the need to explore how the work ethic of the Pantura community is shaped by Islamic theology and its relationship with their economic status. According to the *Kamus Besar Bahasa Indonesia*, the term ethos refers to a distinctive worldview of a social group. Work ethic, therefore, can be understood as the spirit of work that characterizes and is embraced by an individual or group (KBBI 2024). The Oxford Advanced Learner's Dictionary defines "ethic" as a system of moral principles or rules of conduct (Hornby 1989: 410). Suseno describes ethos as the spirit and inner attitude of an individual or group that embodies specific strengths and moral values. Similarly, Clifford Geertz defines ethos as a fundamental attitude toward oneself and the world, manifested in life's realities. Ethos, therefore, encompasses one's spirit of life, including enthusiasm for work, pursuit of knowledge, and skill improvement for a better future. Without a strong work ethic, knowledge, and adequate skills, individuals cannot change their circumstances (Tebba 2003: 1). Nurcholish Madjid explains that ethos, terminologically, refers to the characteristics, attitudes, habits, beliefs, spirit, essential qualities, and specific mindset held by an individual, group, or nation. Thus, ethos is closely related to ethics or morality, guiding what is considered good or bad (Efendi et al. 1999: 57-58).

Asy'ariy (1997: 37) explains that the term "ethos" originates from the Greek word "etos," meaning residence, custom, or character, with its plural form "ta etha" referring to customs or habits. Terminologically, work ethic is a foundational attitude toward work, reflecting a worldview aligned with divine values. These values form the basis for spirituality, shaping a personality that defines one's quality of life. Tasmara (1995: 25) describes ethos as something deeply believed, giving rise to "ethic" as a set of morals and behaviors, or etiquette, which dictates politeness. Ethos thus serves as a guiding system for life, adopted by individuals or groups, and manifests in work behavior. In Islamic theology, three main perspectives—*jabariyah*, *murjiah*, and *qadariyah*—address human actions and influence attitudes toward work.

The *jabariyah* doctrine in Islamic theology was first introduced by al-Ja'd Ibn Dirham and later popularized by Jahm Ibn Shafwan from Khurasan, a region historically encompassing parts of modern Iran, Afghanistan, Tajikistan, Turkmenistan, and Uzbekistan. *jabariyah* theology, also known as predestination, is a theocentric or fatalistic doctrine that believes all actions are determined by God's will. It has two main perspectives: extreme *jabariyah* and moderate *jabariyah*, with the latter also identified as the *murjiah* group.

First, in the extreme *jabariyah* view, as articulated by Jahm Ibn Shafwan, humans, as creations of Allah, are not free and lack the power, will, or choice in their actions. They are compelled to carry out Allah's absolute will in all their deeds, whether good or bad. Humans are seen as mere actors in a scenario designed by Allah, similar to puppets that must follow the puppeteer's will in every storyline. In other words, the course of one's life, whether good or bad, is predetermined by Allah. *Second* is the moderate *jabariyah*, or *murjiah*. According to al-Syahristani, the moderate *jabariyah* doctrine was spread by al-Husain Ibn Muhammad al-Najjar. Unlike the extreme *jabariyah* view, which sees humans as entirely compelled by Allah's will, the moderate *jabariyah* doctrine holds that while all human actions, whether good or bad, are created by Allah, humans still have a role in realizing them. In this view, while everything and every event is predetermined by Allah, their realization depends on human effort and will.

The *qadariyah* theology, known as the doctrine of free will or free action, is an anthropocentric doctrine. Etymologically, the *qadariyah* doctrine derives from the Arabic word "Qudrah," meaning power or potential. The *qadariyah* teachings were introduced by Ma'bad al-Juhani and Ghailan al-Dimashyqi (Umar in Amin Nurdin and Afifi Fauzi Abbas 1996: 77-90). According to *qadariyah* theology, humans have the power to realize their actions and make choices that shape their lives—whether good or bad, happy or miserable, successful or unsuccessful. Every outcome, including one's fate in the afterlife, is determined by human decisions. A person's life changes only when they choose to change it. Everything experienced in the world results from their actions (Nasution 1989: 31-37; A. Hanafi 1980: 63). Human life is not controlled by fate or destiny but by how one utilizes their potential. Thus, human actions are not bound by Allah's will, but rather by their own choices and freedom to act (Abduh 1979: 93-95; Rahman 1992: 86-91).

Based on the discussion above, the characteristics of *jabariyah* and *qadariyah* theology and their adherents are shown in the table below:

Table 1: Adherents of theological doctrines

No.	Jabariyah	Qadariyah
1	Pessimistic	Optimistic
2	Relying on destiny	Prioritizing effort
3	Surrendering to reality (Tawakkul)	Making maximum effort
4	Not persistent	Persistent
5	Just working	Working earnestly
6	Despairing	Never giving up
7	Prioritizing prayer	Making an effort, then praying
8	Static	Progressive
9	Preferring to receive	Preferring to give
10	Having ordinary aspirations	Having high aspirations

This chapter uses a quantitative method to examine the typology of the work ethic of the Pantura communities of Java Island and its correlation with their economic level. The research population consists of 15,000 people, with a sample of 300 participants (2%), including both civil servant and private sector employees from the cities of Cirebon and Indramayu. Participants from both sectors were selected as they represent the working community, which is relevant to the research theme of work ethic. Cirebon and Indramayu were chosen as research locations due to their geographical proximity in the Pantura region of Java and their accessibility to the researchers. Additionally, the researchers are familiar with the culture of these cities.

The data were collected through questionnaires and structured interviews. Quantitative data were analyzed using descriptive analysis techniques, while qualitative data were analyzed using narrative analysis techniques. The correlation test employed the Spearman model to measure the relationship between two ordinal variables using SPSS version 26 (Emzir 2015: 37-61; Suprayogo and Tobroni, 2001: 60-61). This chapter is based on two hypotheses, that are H0: There is no relationship between the understanding of religious teachings and economic level, and Ha: There is a relationship between the understanding of religious teachings and economic level.

Explaining work ethics

Based on questionnaires and interviews conducted with 300 participants, comprising 150 private sector employees and 150 civil servants, data on the typology of participants' work ethic were obtained, as presented in the following table. The data provides insights into the

different work ethic typologies observed within the two sectors. These findings will help in understanding how work ethics in these sectors correlate with other social and economic factors.

Table 2: The Work Ethic Typology of All 300 Participants

Work Ethic Typology	N	Percentage
Jabariyah	20	6.6%
Mixed Type of Jabariyah and Qadariyah	20	6.6%
Qadariyah	260	86%

The results presented in Table 2 indicate that, of the 300 participants, 6.6% exhibited a work ethic typology oriented towards the *jabariyah* theological doctrine, while 6.6% displayed a combined work ethic typology oriented towards both *jabariyah* and *qadariyah* theological doctrines. On the other hand, 86.8% of the participants had a work ethic based on the *qadariyah* theological doctrine. This suggests that the majority of participants' work ethics were influenced by *qadariyah* beliefs.

The work ethic typology of the participants based on their employment type is as follows:

Table 3: The work ethic typology of the 150 private sector employees

N	Percentage	The Work Ethic Typology
20	13.33%	Jabariyah
20	13.33%	Mixed Type of Jabariyah and Qadariyah
110	73.33%	Qadariyah

The findings in Table 3 show that 13.33% of participants, such as *serabi* sellers and motorcycle taxi drivers, aligned with the *jabariyah* work ethic. Another 13.33%, including honorarium employees and motorcycle taxi drivers, exhibited a mixed *jabariyah-qadariyah* orientation. The majority, 73.33%, displayed a work ethic based on the *qadariyah* doctrine, including employees from various private sectors such as restaurant workers, contractors, managers, therapists, and honorarium teachers.

Table 4: The Work Ethic Typology of the 150 Civil Servants

N	Percentage	The Work Ethic Typology
150	100%	Qadariyah

Based on the findings in Table 4, 100% of the civil servant participants, including teachers, lecturers, doctors, pharmacists, and employees of the Central Bureau of Statistics, exhibited a work ethic aligned with the *qadariyah* theological doctrine.

Table 5: Comparison of Work Ethic Types among Private and Government Workers

Work Ethic Typology	N	Percentage	Work Ethic Typology of Private Sector Employees	N	Percentage	Work Ethic Typology of Civil Servants
Jabariyah	20	13.33%	Jabariyah	x	x	
Mixed Type of Jabariyah and Qadariyah	20	13.33%	Mixed Type of Jabariyah and Qadariyah	x	x	
Qadariyah	110	73.33%	Qadariyah	150	100%	Qadariyah

The findings in Table 5 reveal that 13.33% of private sector participants had a work ethic aligned with the *jabariyah* theology. Additionally, 13.33% exhibited a blend of *jabariyah* and *qadariyah* theological orientations. In other words, private sector participants follow a diverse range of work ethic typologies, including *jabariyah*, *qadariyah*, and a combination of both. Meanwhile, 73.33% of civil servant participants demonstrated a work ethic typology oriented towards the *qadariyah* theology.

Table 6: Work Ethic of Participants Based on Monthly Income

N	Percentage	Work Ethic Typology	Monthly Income
20	6.66%	Jabariyah	< IDR 5 million
20	6.66%	Mixed Type of Jabariyah and Qadariyah	< IDR 5 million
120	40%	Qadariyah	< IDR 5 million
140	46.66%	Qadariyah	≥ IDR 5 million

The results in Table 6 show a monthly income difference based on work ethic typology. Participants with a *qadariyah*-oriented work ethic tend to have higher monthly incomes compared to those with a

jabariyah-oriented work ethic. There is a similar income level between those with a *jabariyah* work ethic and those with a mixed typology of *jabariyah* and *qadariyah*, suggesting that the latter group has lower incomes. Overall, adherents of the *qadariyah* theology earn more than those of the *jabariyah* theology.

Table 7: The Work Ethic Typology and Monthly Income of 150 Private Sector Employees

N	Percentage	Work Ethic Typology	Monthly Income
			< IDR 5 million
20	13.33%	Jabariyah	√
20	13.33%	Mixed Type of Jabariyah and Qadariyah	√
100	66.66%	Qadariyah	√
10	6.66%	Qadariyah	x

Table 7 shows that 13.33% of private sector employees adhere to the *jabariyah* theological doctrine, and 13.33% follow a combined work ethic typology of *jabariyah* and *qadariyyah*, both earning less than IDR 5 million per month. Additionally, 66.66% of private sector employees with a *qadariyah*-based work ethic earn less than IDR 5 million per month, while only 6.66% earn more. This data indicates that 26% of *jabariyah* adherents and 67% of *qadariyyah* adherents in the private sector earn less than IDR 5 million per month, while only 7% of *qadariyyah* adherents earn more than IDR 5 million.

Table 8: The Work Ethic Typology and Monthly Income of the 150 Civil Servants

N	Percentage	Work Ethic Typology	Monthly Income
150	100%	Qadariyah	> IDR 5 million

Table 8 shows that all civil servants with a work ethic typology aligned with the *qadariyah* theological doctrine earn more than five million rupiah per month. Based on Tables 7 and 8, participants with a *qadariyah*-oriented work ethic typically earn higher incomes than those with a *jabariyah*-oriented work ethic. Furthermore, work ethic typology is correlated with monthly income, while job type has less correlation with income levels.

Table 9: Education Level and Monthly Income of All 300 Participants

N	Percentage	Education Level	Monthly Income
110	36.66%	Non-Bachelor Degree	< IDR 5 million (√)
10	3.33%	Non-Bachelor Degree	≥ IDR 5 million (√)
50	16.66%	Bachelor Degree	< IDR 5 million (√)
130	43.33%	Bachelor Degree	≥ IDR 5 million (√)

Table 9 reveals that 36.66% of participants without a bachelor's degree earned less than five million rupiah per month, while only 3.33% of those with a bachelor's degree earned more than five million rupiah per month. In contrast, 16.66% of participants with a bachelor's degree earned less than five million rupiah per month, while a substantial 43.33% earned more than five million rupiah per month. Therefore, it can be concluded that there is a correlation between education level and monthly income

Table 10: Education Level, Work Ethic Typology, and Monthly Income

N	Percentage	Education Level	Work Ethic Typology	Monthly Income
40	13.33%	Non-Bachelor Degree	Jabariyah	< IDR 5 million
0	0%	Non-Bachelor Degree	Jabariyah	> IDR 5 million
70	23.33%	Non-Bachelor Degree	Qadariyah	< IDR 5 million
10	3.33%	Non-Bachelor Degree	Qadariyah	> IDR 5 million
0	0%	Bachelor Degree	Jabariyah	< IDR 5 million
0	0%	Bachelor Degree	Jabariyah	> IDR 5 million
50	16.66%	Bachelor Degree	Qadariyah	< IDR 5 million
130	43.33%	Bachelor Degree	Qadariyah	> IDR 5 million

The findings indicate that 13.33% of non-bachelor degree participants with a *jabariyah*-theologically oriented work ethic earned less than 5 million rupiah per month. Similarly, 23.33% of non-bachelor degree participants with a *qadariyah*-theologically oriented work ethic earned less than 5 million rupiah per month. Additionally, only 3.33% of non-bachelor degree participants with a *qadariyah*-theologically oriented work ethic earned more than 5 million rupiah per month. Conversely, 16.66% of bachelor degree participants with a *qadariyah*-theologically oriented work ethic earned less than 5 million rupiah per month. A significant proportion, 43.33%, of bachelor degree participants with a

qadariyah-theologically oriented work ethic earned more than 5 million rupiah per month. Therefore, it can be concluded that bachelor degree participants with a *qadariyah*-theologically oriented work ethic tend to have higher earnings compared to non-bachelor degree participants with a *jabariyah*-theologically oriented work ethic. Furthermore, both work ethic typology and education level appear to be correlated with an individual's income.

Correlation test

The current section outlines the findings of the correlation test employing Spearman's rho correlation coefficient, as analyzed through SPSS version 26. A correlation analysis was conducted to examine the hypothesis that education level and income are not correlated. Does education level correlate with monthly income is the first question. The analysis results indicate that out of 300 participants, 120 held non-bachelor's degrees and 180 held bachelor's degrees. Of the 120 participants with non-bachelor's degrees, 110 employees had an income of less than 5 million, and one employee had an income of more than 5 million.

Correlations

			Education Level	Monthly Income
Spearman's rho	Education Level	Correlation Coefficient	1.000	.627**
		Sig. (2-tailed)	.	.000
		N	300	300
	Monthly Income	Correlation Coefficient	.627**	1.000
		Sig. (2-tailed)	.000	.
		N	300	300

**. Correlation is significant at the 0.01 level (2-tailed).

The SPSS output above shows a Spearman's rho correlation coefficient of 0.627 between education and income. This correlation value falls between 0.600 and 0.799, indicating a strong relationship. Therefore, it can be concluded that there is a strong relationship between education and income. After determining the magnitude of the correlation coefficient, a hypothesis test is necessary to assess whether the correlation is statistically significant. Hypothesis testing can be performed by comparing the significance value. If the significance value is greater than 0.050, the null hypothesis (H0) is accepted. However, if the significance value is less than 0.050, the null hypothesis is rejected. Based on the correlation test results, the significance value is 0.000.

Since this value is less than 0.050, the null hypothesis (H0) is rejected. This implies that there is a significant relationship between education and income.

The second question reveals that is there a correlation between work ethic typology and monthly income? The results of the analysis show that out of 300 participants there are 20 participants who have *jabariyah* work ethic typology. 20 participants have a work ethic typology of a combination of *jabariyah* and *qadariyah*, and 260 participants have a *qadariyah* work ethic typology. Participants who have *jabariyah* work ethic typology earn less than 5 million rupiah per month. Likewise, participants who have a typology of work ethic combination of *jabariyah* and *qadariyah* earn less than 5 million rupiah per month. Meanwhile, of the 260 participants who have the *qadariyah* work ethic typology, 120 participants earn less than 5 million rupiah per month and 140 participants have an income of more than 5 million rupiah per month.

Correlations

			Work Ethic Typology	Monthly Income
Spearman's rho	Work Ethic Typology	Correlation Coefficient	1.000	.366*
		Sig. (2-tailed)	.	.047
		N	300	300
	Monthly Income	Correlation Coefficient	.366*	1.000
		Sig. (2-tailed)	.047	.
		N	300	300

*. Correlation is significant at the 0.05 level (2-tailed).

The results of the SPSS output above the Spearman's rho value between work ethic typology and income is 0.366. This correlation value is between 0.200 and 0.399, so the relationship is weak. This means that the relationship between work ethic typology and income is weak. After knowing the magnitude of the correlation coefficient, it is necessary to test the hypothesis to find out whether the correlation is meaningful or not. Hypothesis testing can be stated by comparing significant values, namely: if the significant value> 0.050, then H0 is accepted, and if the significant value <0.050, then H0 is rejected. Based on the correlation test results above, the significant value is 0.047. Because the significant value is smaller than 0.050, H0 is rejected, meaning that there is a relationship between work ethic typology and income.

Is there a correlation between education level and work ethic typology with monthly income is the third question on this chapter. The

results of the SPSS output above, the R value between education level and work ethic typology on income is 0.631. The correlation value shows that it is between 0.600 and 0.799. It means that the relationship between education level and work ethic typology to income is strong. After knowing the magnitude of the correlation coefficient, it is necessary to test the hypothesis to find out whether the correlation is meaningful or not. Hypothesis testing can be stated by comparing significant values, namely: if the value of r count < r table, then H0 is accepted, and if the value of r count> r table, then H0 is rejected.

Given that the number of participants is 300, then df = 300 - 20 = 280, thus r table = 0.3610. The calculated correlation coefficient (r) of 0.631 is higher than the critical correlation coefficient (r table) of 0.3610. This result leads to the rejection of the null hypothesis (H0). Consequently, we can conclude that there is a significant relationship between education level and work ethic typology in relation to income. The discussions in Tables 1 to 9 and the 3 correlation test results above reveal that the majority of participants adhere to the *qadariyah* theological doctrine work ethic typology. Specifically, 73.33% of private sector employees and 100% of civil servants believe in the *qadariyah* theology. Furthermore, the findings indicate that participants with a bachelor's degree and a *qadariyah*-oriented work ethic typology have higher incomes compared to those with non-bachelor's degrees and a *jabariyah*-oriented work ethic typology.

Work ethic and individual's income

Therefore, it can be concluded that work ethic typology and education level are correlated with an individual's income. This chapter confirms Max Weber's theory, as presented in his book *The Protestant Ethic and The Spirit of Capitalism,* which posits a strong correlation between Protestant theological doctrines, especially Calvinism, and work ethic, productivity, income levels, and even the spirit of capitalism. Protestant doctrines have led to a dominance of Protestants, rather than Catholics, in leadership positions such as company executives, capital owners, and high-level technical and commercial personnel (Priyasudiarja 2001: 55; Sudrajat 1994: 18-19). Similarly, Harun Nasution argues that religion has a significant impact on productivity and work ethic. Religious teachings that emphasize the afterlife over worldly life tend to foster a weaker work ethic. Similarly, the view that human actions are solely determined by God is believed to weaken work ethic, ultimately leading to low productivity and income (Nasution 1996: 25).

Each person will have either a high or low work ethic, influenced by their understanding of the religious teachings they follow, and specifically influenced by the theological beliefs they hold. Some verses of the Qur'an that serve as the basis of thought for the *qadariyah* are: QS. Ar-Rum (30): 41: ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ (Mischief has appeared on land and sea because of that the hands of men have earned); QS. ar-Ra'd (13): 11: إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ (Allah does not change a people's lot unless they change what is in their hearts); QS. al-Kahfi (18): 29: وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ (Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject [it]); QS. Fussilat (41): 40: ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ (Do what ye will; verily He see (clearly) all that ye do); QS. Ali Imran (3): 165: أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ (What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?", Say (to them): "It is from yourselves); and QS. Fussilat (41): 46: مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ (Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants).

The verses above emphasize that humans have, and are even given, the freedom to choose and determine their path in life. In other words, humans are free and not bound by the will of Allah. (Nasution 1989: 31-37; Nurdin and Abbas (eds.) 1996: 77-90; A. Hanafi 1980: 63; Abduh in Firdaus (trans.): 93-95; Rahman 1992: 86-91; Armstrong in Satrio Wahono et al. (trans.), 2001: 59). Adherents of *qadariyah* theology believe that working to earn a living is an obligation for every Muslim, as stated in the Qur'an and Hadith (to mention some of them): QS. al-An'am (6): 135 says: قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ (الأنعام: ١٣٥) (Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper); QS. al-An'am (6): 132 says: وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ (الأنعام: ١٣٢) (To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do); and QS. al-Ahqaf (46): 19 says: وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ (And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them).

As the second source of Islamic teachings, Hadith plays an important role in shaping the understanding of the concept of work for every Muslim. Among the Hadiths of the Prophet (peace be upon him) that explain the obligation of work for every Muslim, and which

form the basis of thought for adherents of *qadariyah* theology, are as follows: لأَنْ يَحْتَطِبَ أَحَدُكُمْ حَبْلَهُ مِنْ حُزْمَةٍ عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيَهُ أَ وْ يَـمْـنَـعَـهُ (رواه البخارى عن أبى هريرة) (Indeed, a person who gathers a bundle of firewood and carries it is better than someone who begs from others, whether they are given something or not.". (Narrated by al-Bukhari from Abi Hurairah). In another Hadith, the Prophet (peace be upon him) said: اِنَّ اللّه يُحِبُّ اِذَا عَمِلَ اَحَدُكُمْ عَمَلاً أَنْ يُتْقِنَهُ (رواه البيهقى عن عائشة) ("Verily, Allah is pleased when one of you does a job that is done professionally." (Narrated by al-Baihaqi from 'A'ishah) (al-Suyuti 966: 67).

In line with the aforementioned, renowned religious sociologist Robert N. Bellah states that the Islamic work ethic is characterized by hard work, diligence, and professionalism, oriented towards achieving better results while maintaining a belief and awareness that every action is under God's supervision and will be accounted for (Efendi et al. 199: 68-72). According to Seyyed Hossein Nasr, from an epistemological perspective of religion, work is an integral form of jihad with religious-spiritual significance, meaning that work is worship and worship is realized through work. This is explained in the Quran, Surah al-Jumu'ah (62:10), which states: "And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." Explicitly, the verse commands every believer to work after performing worship. Thus, worship and work are two activities that are always interconnected and continuous. Islam commands work not merely to build social relations and fulfill life's needs. Rather, more than that, work in Islam is a manifestation of worship to Allah. Therefore, Islam advises dividing time into three portions: worship, work, and rest. (Efendi et al. 1999: vii-xii).

To be a professional, one must have the necessary skills and abilities. This level of professionalism directly influences one's income and social standing. In essence, whether one succeeds or fails in their career is largely determined by their professionalism. Islam upholds hard work, smart work, high productivity, and quality work. In Islamic terminology, quality work is referred to as *ihsan*. *Ihsan*, in the context of work and worship, is the effort made by a person to do their best work as an act of worship to Allah. Thus, people who apply the concept of *ihsan* in their work will carry out every task with dedication, not just working carelessly, because their work is done to attain the pleasure of Allah, which represents the highest form of devotion from a servant to the Creator.

The verse explains that Allah (SWT) created all of His creations in the best possible way. Therefore, in emulating every act of Allah, humans should also strive to do their work as excellently as possible. Similarly, in one Hadith, the Prophet (peace be upon him) explained the ethics of *ihsan*, which is the obligation to do good or work well. This includes doing good deeds towards fellow humans as well as towards other creatures, such as animals and the universe.

Besides *ihsan*, work in the Islamic paradigm should be oriented towards *itqan*. *Itqan* means "perfection." In the context of work, every believer should work diligently, meticulously, and with full responsibility, not half-heartedly, in order to achieve good and satisfying performance. Allah explains in the Qur'an, Surah An-Naml (27): 88 says وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ (Thou sees the mountains and thinks them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do).

In line with the above explanation, Rene Descartes said: "I think, therefore I exist". In an equivalent expression, it is explained that "*human is thinking animal". Thinking is the main characteristic of living humans. Humans who do not use thinking reasoning are the same as dead humans. Thinking activity is a form of human labor. In short, it can be stated: Humans exist because they work and humans live because they think. That is the essence of work in the context of human existence* (Efendi et al. 199: 63-67).

The *qadariyah* school of theology views humans as having the power and freedom of will and action so that one's fate cannot change except by their own will and actions. Conceptually, according to the *qadariyah* school of theology, work is a blessing, meaning that every individual works sincerely and gratefully. In addition, the *qadariyah* theology teaches that work is a mandate, which is true work full of responsibility; work is a holy calling which means working thoroughly with integrity; work is self-actualization, which means working hard with enthusiasm; work is worship, which means working seriously with love; work is art, which is working smart with creativity; work is honor and glory, which means working diligently with excellence; work is service, which means working perfectly with humility (Sinamo 2005: 29-207).

In contrast to *qadariyah*, *jabariyah* theology views humans as helpless creatures. All actions performed by humans and everything experienced by a person are determined and bound by the will of God. Humans must and are forced to carry out God's decree. Good or bad fate

has been predetermined by God, and humans must accept it without any capacity for choice. This perspective emphasizes God's absolute power and denies human free will, underscoring the belief that humans are mere instruments of divine will. Consequently, personal responsibility is diminished, as all events are seen as unfolding according to a divine plan beyond human control.

The teachings of extreme and moderate *jabariyah* theology at least refer to the following verses, such as, Quran Surah al-Saffat (37): 96: وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ(But Allah has created you and your handiwork!); Quran Surah al-Hadid (57): 22: مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ(No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah); Quran Surah al-Anfal (8): 17: فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ(It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's); Quran Surah al-Insan (76): 30: وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ(But ye will not, except as Allah wills); and Quran Surah al-An'am (6): 111: مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ (They are not the ones to believe, unless it is in Allah's plan).

The above verses in the interpretation of extreme *jabariyah* theology explain that God's will is absolute. Everything happens because it has been determined and willed by God, even someone believing or disbelieving happens by the will of God. While the moderate *jabariyah* theology school understands that every human action is realized not solely by the will and power of God, but is carried out because of God's power and by the will of man. This means that humans take part in realizing their actions (Nasution 1989: 31-37; Nurdin and Abbas 1996: 77-90; Hanafi 1980: 63; Abduh 93-95; Rahman 1992: 86-91).

Conclusion

The results of this chapter show a correlation between religious understanding and the economic level of the community. Those who adhere to *qadariyah* theology have better incomes than those who follow *jabariyah* theology. This is because *qadariyah* theology teaches a dynamic and progressive attitude, emphasizing that humans have power and freedom to will and act, with the right to choose between happiness and suffering. Conversely, *jabariyah* theology is permissive, submissive, and reliant on Allah's will, believing that the fate of every human being—whether good or bad, successful or failed—has already been predetermined. As a result, those who adhere to *jabariyah* theology are generally less persistent in their work and tend to give up easily.

Despite the valuable insights provided by the chapter, there are limitations that should be acknowledged. One limitation is the focus on only two theological perspectives, which may oversimplify the complex relationship between religion, work ethic, and economic outcomes. Additionally, the chapter's reliance on theological doctrines may overlook the impact of individual or community-level interpretations of religion that could differ from the broader theological teachings. Further research could explore these nuances to provide a more holistic understanding of how religious beliefs shape economic behaviors.

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Chapter 5

The Negotiation of Religious Identity among NU's Urban Youth

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Abstract

This chapter discusses the dynamics of urban youth's identity with cultural affiliations to Nahdlatul Ulama (NU) in navigating and shaping hybrid identities within urban life. It poses two central questions: how do they negotiate diverse cultural backgrounds among urbanites, and what forms of hybrid identities emerge from these interactions? My analysis draws upon, without strictly adhering to, Niklas Luhmann's systems theory to map a foundational understanding of social systems, emphasizing the processes of identity formation. This chapter is grounded in preliminary observations conducted in specific urban settings, like Yogyakarta, yielding the following scrutinization: (1) NU-affiliated youths face the challenge of moving beyond conservative frameworks by engaging with diverse identities in urban contexts; (2) they create spaces for negotiation while maintaining the core tenets of NU; and (3) a notable trend of becoming liberal or disengaging from specific religious group affiliations represents a significant aspect of their identity transformation. These three points provide a foundation for further discourse on identity transformation among religiously affiliated individuals in urban environments.

Keyword: NU's Youth, urbanite, religious identity, hybridity, multicultural

Introduction

The social identity attached to an individual is both a product and a continuously dynamic process. It inherently embodies a continuous process that is never fixed, and every individual undoubtedly possesses plural identities at the same time. From the perspective of cultural theorist Stuart Hall, identity is understood as a construction, a process that is never complete—always "in process" (Hall 2003). Therefore, identity is always viewed as a moving subject: "a process, not a thing; a becoming, not a being" (Hall and Gay 1996:109). Identity is not only reflective of the past but also projective, always open to new influences and the potential for transformation (Bauman 1996). This illustrates that identity is closely intertwined with individual narratives in responding to ever-evolving social conditions, as emphasized by Giddens (1991), who argues that identity formation is an active process of reflection within the context of modernity.

The making of identity formation and negotiation of self-identity in complex modernity has attracted increasing attention due to its role in shaping the dynamic interaction with diversity. This situation, however, suggests the need to reshape the process of identity formation, considering both durability and temporality. In modern societies, as Hall put it, identity is no longer fixed but are continually reshaped through social interactions and cultural exchanges, reflecting the fluidity and multiplicity of the contemporary world (Rutherford 1990). This fluidity challenges traditional, static notions of identity and introduces a more dynamic understanding where identities are constantly negotiated in response to external influences and internal reflections (Giddens 1991). As a result, identity formation becomes a process of continuous adaptation, where individuals actively engage with changing social contexts, technological advancements, and globalization (Castells 2010). Furthermore, the temporality of identity highlights the transient nature of how individuals relate to social categories, emphasizing how identities are both constructed and deconstructed over time, rather than being permanent attributes (Bauman 2000). The intersection of these factors underscores the need for a more nuanced understanding of identity in a rapidly changing world.

Stuart Hall (1990), as quoted by Grossberg, identifies two approaches to identity. The first is authentic and original, referring to a form of identity that is fully established and distinct from others. The second is a constructed product of sociological processes, which cannot be fully fixed or attached. Hall explicitly rejects the notion of original and authentic identity, favoring the second approach. This perspective views

identity as always relational and incomplete, continuously situated within a process (Hall and Gay 1996: 89). From this standpoint, identity is not a final definition but rather a discursive field where various cultural, political, and social forces intersect and influence each other (Grossberg 1996). Moreover, relational and dynamic identities highlight how individuals constantly negotiate their self-conceptions amidst historical and geopolitical shifts (Geertz 1988).

In a sociological context, identity defines individuals when they occupy specific roles in society, become members of a group, or possess characteristics that identify them as unique persons. For example, individuals attach meanings to themselves when they assume roles such as a student, worker, or parent (these are the roles they occupy). Moreover, each individual can have multiple identities because they occupy dual or even multiple roles; for instance, they may be part of various (social religious) groups, allowing others to define them based on the backgrounds they are familiar with. Identity theory seeks to explain the specific meanings individuals attach to the various identities they hold, how these identities relate to one another, how they influence their behaviors, thoughts, and emotions, and how identities bind them to the larger society (Burke and Stets 2009). Furthermore, the dynamic nature of identity suggests that individuals continuously negotiate and redefine their roles and connections within different social contexts, making identity a fluid and evolving process that adapts to changing social landscapes (Giddens 1991).

This chapter examines how hybrid identity formation occurs, the negotiations it entails, and the contestations of identity and negotiation of self-identity happen within NU's urban youths which gradually impact on identity change. It serves as an intriguing point of discussion, particularly regarding the phenomenon of NU's youth cadres "migrating" or "crossing over" to other groups, such as Tarbiyah (often affiliated with the Muslim Brotherhood), Muhammadiyah, Hizbut Tahrir, Salafi-Wahabi, and other socio-religious organizations. While statistical data on this phenomenon would provide valuable support for the analysis, it is clear that this is not a new trend within NU itself. Many young individuals born into NU families—evident through their adherence to distinctive religious traditions, teachings, and practices—have abandoned these traditions in favor of "purifying" their worship practices by aligning with the calls and campaigns of other groups. This shift reflects broader trends in dynamics of religious organization, as the younger generation increasingly seeks to define their own religious identities independently, often in contrast to traditional affiliations.

Living in the plurality of identities and the diversity of social communities, NU's urban youths experience extensive and profound intersections of identities. The sophistication of information technology has become a crucial tool in enriching sociocultural processes, primarily through the continuous growth of social media, which often evolves beyond human control and necessity. The presence of information technology and its products serves as a determinant in shaping plural social identities, continuously creating and adapting into new forms. Additionally, for me, the era of the death of expertise, post-truth, and the erosion of authority has accelerated the hybridization of identities, allowing new entities to openly emerge in public spaces, contesting to gain the attention, followers and popularity. Such a multicultural context is expected to foster intercultural awareness through various social processes, including the creation of hybrid identities that can engage in continuous dialogue and cultural exchange without erasing or negating any single identity.

This chapter presents preliminary observations conducted in Yogyakarta, closely examining the phenomenon of changing religious identity among urban youth and its association with religious organizations. The primary data discussed here is drawn from academic research and books, which provide valuable insights into the evolving nature of religious affiliations. This exploration highlights how urban youths navigate the tension between tradition and modernity in a multicultural context. Furthermore, it underscores the role of religious organizations in shaping these identities, offering a deeper understanding of the broader societal shifts at play.

Considering social system

As social actors living in a multicultural society, NU's urban youths experience a duality of identity challenges between internal and external capacities. This tension is further compounded by the pressure to reconcile traditional values with the modern, globalized world, often resulting in a complex negotiation of self-identity. The internal aspect refers to the NU identity, which is deeply embedded in their consciousness and practical rationality, shaping their worldview and guiding their actions. Meanwhile, the external aspect encompasses the diverse religious identities present in their environment, which often serve as boundaries or points of negotiation against their internal identity. This duality often requires NU's urban youths to navigate complex social dynamics, balancing their commitment to traditional values with the need to adapt to pluralistic settings. The presence of

external religious identities, especially in urban contexts, can create moments of tension that test their ability to uphold NU principles while fostering mutual respect and coexistence. At the same time, these challenges also provide an opportunity for growth, as NU's youths develop resilience and adaptability through their engagement with a broader social and cultural landscape.

However, this societalization is not without challenges in strengthening NU identity. It often involves shifts in identity formation, marked by the emergence of hybridity or, in some cases, a complete departure from NU identity altogether. The process of negotiating social systems at the micro-level requires careful management to determine the position of the internal self-system and its boundaries with the external environment. In this framework, the autopoietic process—a term I borrow from Niklas Luhmann (1927-1998)—emphasizes a system's internal awareness to maintain its organism and continuity, protecting it from external influences. This concept characterizes the recursive operations of self-referential systems (Luhmann 1995). Autopoiesis is an essential part of any system, enabling it to produce the basic elements that constitute the system.

In my view, the boundaries of NU's autopoietic system are highly open, generally facilitating interaction and assimilation, which have influenced its shifting identity in relation to other groups. This openness creates opportunities for NU's urban youths to negotiate and redefine their identities in response to external influences, which may result in either innovation or conflict. At this juncture, when NU's urban youths are viewed as a social system, the dynamic interactions between their internal system and the external environment can create contingencies in identity formation. These contingencies reveal the intricate balance between tradition and adaptation. This complexity underscores the paradoxes and sophistication inherent in the social world, where religiosity serves as a driving force in socio-political circumstances.

From an external perspective, the identities formed by NU's urban youths, whether through assimilation with other identities, undergo processes of continuous negotiation with the external environment. This external aspect is both enticing and perilous. On one hand, it can sever ties with their previous identity and system of NU; on the other, it can lead to a creation of rigidity of identity. Both contrasting outcomes are detrimental to NU's urban youths. On one side, they risk being controlled by other groups for their agendas; on the other, such polarization may hinder efforts to foster dialogue and intercultural awareness. Furthermore, the external pressures often compel these

youths to adopt performative identities to align with the expectations of diverse social environments, which may create internal conflicts at the same time. This highlights the need for balanced strategies that protect their foundational values while embracing constructive engagement with external influences.

Interestingly, this phenomenon has become a common process within NU itself. Cultural and religious intersections—borrowing the term from Jadul Maula (2019: 22)—have evolved into a historical struggle that forms the foundation of Nusantara Islam, later recognized as a key reference in discussions on Islam Nusantara. A more striking intellectual movement emerged in 1986 from Gus Dur with the concept of *pribumisasi* Islam (localized Islam), which served as a form of resistance to transnational Islam. This movement sought to adapt Islamic teachings to the Indonesian context, emphasizing the importance of aligning religious practices with the cultural realities of the Nusantara region. The young NU's cultural theorist, Irfan Afifi (2019: 173), contributes a worldview for translating and implementing Islam that takes into account local particularities and contexts. He advocates for a contextual and inclusive approach to religious practice, one that respects diversity while promoting relevance. Such frameworks not only support the rich diversity within the Islamic community but also underscore the evolving and dynamic nature of Islamic identity in Southeast Asia.

Of course, we can find an adequate answer if we trace this phenomenon comprehensively through intensive research, focusing on the processes and background behind it. Among the various approaches that can be used to measure and uncover facts in the field, this chapter serves as an introduction to the discussion—essentially a preliminary research effort—that maps out potential research topics in the same area. The aspects of identity struggles and tensions—resulting from external interventions and the broad opportunities created in a borderless era, particularly due to the rise of the virtual world 'guided' by algorithms—can be traced, in part, through identity theory approaches, which in this case offer hybridity as a focal point.

Identity and hybrid culture

Homi K. Bhabha's name is a central reference when discussing hybrid culture, along with his other concepts such as mimicry and ambivalence. Born in Mumbai, India, in 1949, his contributions to cultural studies, particularly postcolonial criticism, are brilliant and among the most prominent in the field. *The Location of Culture* (1994), a collection of his fundamental essays, serves as a foundation for his

early thought, analyzing and reflecting on the polarized concepts of cultural production shaped by the interventions of colonialism. The book delves into discussions of the self and the other, the colonizer and the colonized, and their cultural implications. Bhabha's ability to expose the complexity of identity formation in postcolonial contexts continues to inspire and challenge scholars across disciplines.

I borrow the concept of hybridity in its broad and flexible variations: hybridity of cultures, cultural differences, cultural hybridity, hybridization (Huddart 2006:4), and other related terms, such as globalization (Smith and Leavy 2008:2), multiculturalism, interculturalism, plural identities, and various other terms that, in principle, enrich the understanding of identity. Identity is revealed as a more fundamental, particular, and specific entity when one attempts to uncover the "wrapping" of culture. In general, hybridity refers to the idea of forms and entities (new cultures) that emerge due to the influence or penetration of colonialism. For Bhabha, colonialism operates by dividing the world into self and other to justify the material inequalities at the heart of colonial power (Huddart 2006: 5).

Hybridity analyzes the construction of culture that emerges from the interdependent relationship between the colonizer and the colonized, with inevitable implications such as mimicry and ambivalence. The key concept of hybridity is a difference 'within', 'in-between' reality (Bhabha 1994: 13), which opens up a space of translation: a place of hybridity (Bhabha 1994: 25) and a liminal or in-between space (Hall and Gay 1996). Due to its suspended yet blending position, Bhabha emphasizes that hybridity not only intervenes in the performance and exercise of authority to reveal the impossibility of its identity but also represents the unpredictability of its presence (Bhabha 1994:114). The logical consequence of this is mixedness and, in some cases, the manifestation of the "impurity" of cultures—bearing in mind that we should not imagine culture as being entirely pure (Huddart 2006: 4).

In the historical aspect, hybridity positions itself as an agency of camouflage—contesting and antagonistic—functioning within the time lag of signs and symbols, a space between the rules of engagement (Bhabha 1994: 193). In the context of postcolonialism, hybridity represents the strategic reversal of the process of domination through disavowal, which entails the production of discriminatory identities to secure the supposedly "pure" and authentic identity of authority (Bhabha 1994: 112). This subversion disrupts the binary oppositions central to colonial narratives, revealing the inherent instability and dependency of the colonizer's identity on the colonized "other." By exposing the fissures

within systems of power, hybridity not only critiques the illusion of purity but also generates a space for negotiation and reimagining of cultural identities. These dynamics highlight how hybridity operates as a transformative force, challenging hegemonic structures and fostering new possibilities for cultural and social coexistence.

The sociological consequence of hybrid culture is the perplexity of life, as it relies on the "minus in the origin," opening all forms of cultural meaning to translation because it rejects totalization (Bhabha 1990/2000: 314). Ultimately, the paranoid threat posed by hybrid culture is irresistible, as it disrupts the symmetry and duality of self/other and inside/outside (Bhabha 1994: 116). This disruption destabilizes fixed cultural boundaries, forcing a reevaluation of identity and belonging. As hybrid culture challenges conventional categorizations, it creates a space for new, fluid identities to emerge, where meaning is never fixed but constantly in flux. This shifting of cultural meanings highlights the ongoing process of negotiation and adaptation in a world shaped by globalization and intercultural exchange.

At this point, the concept of hybrid identity can serve as a foundation for understanding the process of identity formation and negotiation of self-identity among NU's urban youths. What needs to be explored is the perplexity of the living amidst the experience of multiculturalism. Another aspect that needs to be addressed is the material determination that has accelerated identity formation and negotiation of self-identity. As the political contestations of culture and identity become increasingly pronounced, multiculturalism may become trapped in an ambiguity of identity. Why might this happen? First, due to the hybridity movement itself, which denies originality and purity; and second, because of the emergence of the negation of authority as emphasized by postmodernism. In this fluid and fragmented cultural landscape, identities are no longer fixed but are continuously negotiated and reconstructed. This ongoing transformation challenges traditional understandings of belonging and cultural authenticity, urging individuals to navigate multiple, often conflicting, cultural references. The rise of hybrid identities thus reflects the complexities of living in a globalized world where cultural boundaries are increasingly porous, and meanings are in constant flux.

The experience of encounters and even cultural clashes cannot easily be categorized in order to minimize distortions of the ongoing process. However, hybrid culture offers an alternative that contains paradoxes within itself, especially when it occupies liminal or in-between spaces. This differs, for example, from postcolonial studies, particularly when addressing African experiences that led to the theory

of double consciousness. This theory is defined as the internal turmoil within the African American community in the United States due to the subordination they experienced following the period of colonial slavery. Du Bois introduced this theory in his book *The Souls of Black Folk* (1903), which also serves as a critical reflection on his own personal experience. However, NU's urban youths regard these negotiations of self-identity merely as a transitional stage, questioning their identity—either maintaining their previous identity, adopting new identities affiliated with different religious organizations, or, in extreme cases, following and affiliating with the identities of others (religious organization).

The NU's urban youth

The NU's urban youth, both as an academic concept and a practical phenomenon, emerged through a historical process of struggle and activism, primarily rooted in Islamic Institutes/Universities (IAIN/UIN). This activism sought to challenge transnational religious movements and sparked a resurgence characterized by diverse social activism in religion, socio-politics, and urban culture. Their efforts not only reasserted traditional NU values in the face of modern challenges but also redefined these values to resonate with contemporary urban contexts. By engaging in public discourse and fostering grassroots initiatives, they have positioned themselves as critical actors in shaping Indonesia's pluralistic society.

In academic works, they are referred to by various terms, such as *santri kota* (urban santri), as discussed in the book *Urban Santri Turmoil: Young NU Activists Pursue Other Paths* (2000), and *santri baru* (new santri), as explored in Nur Kholik Ridwan's work *New Santri: The Discourse of Ideology and Critique* (2004). Additionally, broader terms like "progressive young Muslim" and "moderate Islam" (also common among both Muhammadiyah and NU youths) frequently appear in writings by Ahmad Syafii Maarif, Nurcholish Madjid, Abdurrahman Wahid, M. Dawam Rahardjo, and Djohan Effendi. These terms reflect a dynamic reconfiguration of Islamic identity among urban youths who navigate the interplay between tradition and modernity. Their activism often bridges the gap between classical religious teachings and contemporary socio-political issues, fostering a nuanced approach to faith and public engagement.

Studies related to the interaction among the *"santri kota"* (urban santri) with their surrounding environment, have been clearly explained through various categories. Referring to Budhy Munawar-Rahman (2019), the first category is leftist Islam (*Islam kiri*), mostly

young Muslim who advocated socialism as a part of Islam values. This leftist Islam movement began to emerge, for example, at IAIN (now UIN/State Islamic University) Sunan Kalijaga Yogyakarta. They later joined LKiS (Institute for Islamic and Social Studies) and spread a type of leftist Islam movement that became well-known in the early 1990s. The second category is critical Islam which follows critical theories in approaching Islamic discourses. This critical thinking is not only directed at phenomena outside of NU, but also at the objective conditions within NU. The critique often expressed by the progressive young NU is a critique of discourse, especially questioning the traditional values and modernity within Nahdliyin communities. Later, critical readings of the classical (*turats*) books were continued by Masdar F. Mas'udi through P3M since the reform era (1998), and it has now become a tradition among all progressive Muslim thinkers one generation after Masdar.

Third, the progressive young NU who remained outside the NU's organizational structure. They typically organize independent non-governmental organizations (NGOs), within which they produce social-religious discourses and progressive movements. Fourth, the resistant group. Their resistance is directed not only against radical Islamic movements but also against NU leadership itself. Fifth, the open group, characterized by progressive intellectual movements among NU youths. This openness is demonstrated through dialogue and accommodation of diverse ideas, such as contemporary Middle Eastern Islamic thought, critical Western perspectives (e.g., Western social theory), and local traditions—both those rooted in NU's heritage and those embedded in the broader cultural traditions of Indonesian society.

Those categorizations represent an interpretation that, if simplified, appears to overlook the process through which these categories emerge—and more deeply, the struggles and intersections of identity that result in the formation of "new identities," whether as hybrids or other relevant terms. I am aware that creating a category is an ambitious project because it inherently requires a conceptual framework. Moreover, categorization has the potential to narrow sociological processes that are inherently dynamic and demand constant change. Without active and continuous criticism and counter-discourses, categories tend to become rigid grand narratives. This underscores the importance of thesis and antithesis projects to foster ongoing critique. In this context, it becomes crucial to consider how categories are not merely descriptive but also prescriptive, shaping perceptions and influencing social realities. By acknowledging this, we can encourage more inclusive and fluid approaches that reflect the complexities of lived experiences and resist the imposition of static labels.

Furthermore, analyzing social systems with a focus on socio-cultural processes opens up the possibility of uncovering new insights into the social dynamics around us. Institutions and social structures, which are constructed through social order and often justified as categories created by social scientists, when examined through the lens of cultural sociology, demand rigorous analysis, sharp observation, and profound depth. This approach may involve borrowing methods such as Clifford Geertz's thick description or Jeffrey Alexander's Strong Program in cultural sociology (Alexander 2008; Hall, Grindstaff, and Lo 2010). As described by Jeffrey C. Alexander and Philip Smith in Hall, Grindstaff, and Lo (2010), "the major collective impetus is to change the sociological enterprise, to help create a new and different comprehension of social life," which is the most ambitious and transparent project of the Strong Program. This perspective challenges us to rethink traditional sociological approaches and encourages a deeper, more integrated understanding of the complexities of cultural and social processes. Recognizing this allows us to move beyond static interpretations and better understand the fluidity and complexity of social realities.

Awareness of cultural processes is therefore necessary to uncover how identities are formed, divide, and simultaneously give rise to new identities within the rapidly shifting dynamics of social life. NU's urban youths, if positioned as both a reference and an example, inevitably face their own paradoxes. They cannot be singular—or more precisely, homogenized—because each individual is already confronted with plural identities. In the "trap" of multiculturalism and interculturality, compounded by the nuances of postmodernism or even liberalism, the notion of an original or authentic identity becomes nonsensical. Thus, a more representative framework to propose is that of hybrid culture. This approach acknowledges the fluid and multifaceted nature of identity, where individuals navigate a complex landscape of influences and continuously redefine themselves.

The factors behind this phenomenon, if necessary to mention, are complex. They may include: (1) religiosity, such as beliefs, practical preferences, and ideology; (2) organizational issues, such as ego-driven sectarianism and unprofessionalism that do not align with rational principles; (3) economic factors, such as career and workplace demands that require specific religious affiliations; (4) political disputes, which are often temporary and pragmatic; or (5) family matters, such as marrying someone from a different religious organization. These factors profoundly shape the dynamics of NU's interaction with other groups, creating both opportunities for integration and challenges to its coherence as a distinct identity.

Potentials and threats

The dynamic of identity formation, due to the intense cultural interactions among NU youths with external groups, ultimately opens up new spaces where hybrid identities emerge. Although there are some comments that hybridity is seen as a *risky notion*, regarded merely as a collection of ideas and concepts that, at times, strengthen and simultaneously contradict each other (Kraidy 2005: vi), for me, the awareness of positioning it as a potential is the most relevant approach. Here, *potential* should be understood as a chance for NU youths to adapt and, at the same time, consciously engage in the process of culture and identity assimilation, which eventually give birth to hybrid cultures. The emergence of new forms and colors of identity and hybrid cultures justifies the notion of "Cultural Islam" itself, where creativity and the dynamism of culture can emerge and always be valued as an indispensable part of religious social life.

For this reason, hybrid culture among NU youths should be positioned as a cultural power, recognizing the dynamic process of identity formation. Culture—supported by the sophistication of technology and information—continues to move massively beyond human awareness and control. Facing such undeniable changes, which dissolve boundaries and space-time, the contestation of identity and culture must be recognized as potential and a force to be managed. This awareness is important for the internal NU community because cultural elements have become dominant forces, binding NU and distinguishing it from its external environment. Additionally, an awareness of culture allows for recognizing its potential as a cultural force, as discussed by Antonio Gramsci when introducing the concept of hegemony, so it can become part of an active negotiation.

Generally speaking, among other Islamic social organizations in Indonesia, NU is the most adaptive and flexible entity to changes, actively seeking new discourses (Bruinessen 1995), particularly by following cultural pathways (Salim and Ridwan 1999). In fact, Salim and Ridwan compiled and edited the book *Hybrid Culture: Young NU in Cultural Pathway* (1999) as a justification for the dynamic intellectual movement and activism among NU youths. Such a portrait should serve as the foundation to position cultural movements and awareness of cultural processes more firmly and deeply, by strengthening other aspects that will later support the creation of a more stable social system.

This means that, after the social system within NU is further strengthened, particularly in the economic aspect (which is generally an internal problem within NU) and the reinforcement of religiosity,

the process of identity formation at the individual level and in micro social systems, such as the family, can become stronger. When the social system is well-established, the process of self-organizing within the system will also proceed proportionally. Additionally, the aspect of education becomes a factor that cannot be ignored because the "struggle for identity" is essentially a contest in which the forces of capital (in its broadest sense: political, social, economic, cultural, and educational capital) will steer the course of change itself.

Furthermore, in the spiritual realm, an aspect that needs to be considered is the growth of a sense of belonging, which in practice becomes the strongest binding element of an identity. Although it is very possible that this sense of belonging arises voluntarily outside of rational (choice) domains, especially for individuals with specific spiritual experiences, formal, accountable, and rational measures must be a primary consideration because social, economic, political, and cultural aspects need to be reasoned, presented, and directly observed by the public.

On the other hand, the fragmentation of NU identity among urban NU youths can lead to social-political transactions and other rational choices. Rational choices always implement pragmatic programs where measures of profit, in its broadest sense, opportunities for self-actualization, and gaining recognition become the primary reasons for making life decisions. Therefore, the potential to take advantage of new social spaces (with different and even opposing identities) opened by other groups can be tempting and simultaneously chosen for self-actualization. There are many examples of NU youths crossing over to other groups, whether for political (transactional) interests or for identities that are deeply binding and even ideological. Ultimately, the awareness of the dynamics of cultural processes must remain alive, where cultural abundance, multicultural experiences, and transcultural processes have accompanied the urban NU youths (millennials and Generation Z), which in turn will create new identities and cultures, emerging from a potpourri, surpassing hybrid identities and cultures simultaneously.

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Chapter 6

The Hardiness of Radical Suspects' Wives in Relation to Religiosity

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Abstract

This chapter aims to provide a detailed account of the resilience of the wife of a radical suspect in the context of religiosity. It employed a qualitative research method with a descriptive phenomenological approach, utilizing interview techniques for data collection. The informants were selected using purposive sampling: the wives of suspected radicals, who have children and work to support their daily lives. The chapter clarified that their resilience began when they took over family responsibilities and continued to carry out their role as mothers, becoming more independent individuals in the process. The wives were able to endure difficult situations through their experience, enthusiasm, and patience. They maintained their closeness to Allah through worship, dhikr, and good deeds. This chapter demonstrates that a person's resilience is greatly influenced by the support they receive from their community and their previous life experiences. Furthermore, it is established that religiosity plays a pivotal role in each dimension of resilience. This is evident when wives face challenges and draw upon their religious beliefs to navigate these difficulties.

Keywords: Hardiness, religiosity, women, wives of suspected radicals, terrorism

Introduction

Radicalism is an ideology that demands change through violence. From a religious standpoint, radicalism is unquestionably a form of extreme fanaticism. It is characterized by a willingness to use violence to force others to adhere to one's own ideology. In Indonesia, radicalism is on the rise, characterized by a series of violent and terroristic acts (Mulyadi 2017). Terrorism is the term used for acts of terror. Studies on terrorism were conducted in the wake of the emergence of radical groups and the World Trade Center (WTC) bombing in 2001. Sunsten (in Velias and Corr 2017) states that if the government prioritizes prevention, we are concerned about the psychological effects on society. There is a clear gap in research on the wives of terrorists (Rufaidah et al. 2017). In Indonesia, the discussion on terrorism began after the Bali 1 and 2 bombings, the JW Marriot bombing, and the Ritz Carlton bombing (Nursalim 2014). However, many have not explored the condition of the wives of those suspected of terrorism.

In fact, terrorism is a male-dominated field, and women rarely play the main role because it is considered that women only do soft things (Speckhard 2015). However, there is plenty of evidence to the contrary. In the writing of Mulia (2019) and others, such as Asiyah et al. (2020), Taskarina (2018), and Wijaya (2020), the involvement of women in the terrorism movement is conveyed. The general public is largely unaware of women's involvement in acts of terrorism. It is a false assumption that victims of terrorism are only the direct victims. In fact, the wives, children, and other family members of the suspected terrorists are also victims (Maghfur and Muniroh 2013). This broader understanding highlights the importance of addressing the collateral damage of terrorism on families, not just on those directly involved in the violence. By acknowledging the experiences of these family members, society can develop more comprehensive support and intervention strategies.

The families of suspected terrorists have been traumatized by the arrest processes carried out directly in front of the wives, children, or close relatives of the suspected terrorists. On May 14, 2013, the Densus 88 team arrested a suspected terrorist with the initial N (39 years old), a resident of Joyokatan RT 002 RW 004, Pasar Kliwon, Surakarta, Central Java. The arrest was made in front of N's computer at home. Then, the detachment arrived on motorbikes and entered the house, pointing guns at N, his wife, and son. The officers then took him away. His wife, still traumatized, flatly refused to meet with journalists. The family was outraged by the detachment's actions, which involved pointing a gun in front of his wife and their 7-year-old child (Wismabrata 2013). Such

events not only traumatize the immediate family but also create long-lasting psychological scars, particularly for children who may struggle with feelings of fear and abandonment. Furthermore, these violent encounters often foster resentment and mistrust of law enforcement, making it more difficult for families to reintegrate into society after the event.

The wives, children, and families of these terrorist suspects are victims of the arrests, directly or indirectly. Many wives become widows, and children become orphans and shocked. Families bear many burdens, especially wives who must work to support themselves and their children, a role previously occupied by the husband as head of the household. Here, there are two examples. The first is the wife of the late Umar al-Faruq, and the second is the wife of the late Imam Mukhlas. After her husband had left her, she had no choice but to work hard to support herself and her children by selling snacks and teaching at kindergarten (Maghfur and Muniroh 2013). This shift in roles often leads to additional stress and hardship, as these women must navigate financial challenges and social stigma, all while coping with the emotional trauma of losing their spouses. Furthermore, the absence of their husbands also leaves these women with limited emotional and financial support, compounding their difficulties in rebuilding their lives and maintaining stability for their children.

The wives of suspected terrorists are resilient and continue to live their lives. Kobasa and Puccetti (Kermanshahi et al. 2016) clearly show that this resilient attitude or hardiness provides a sense of optimism to overcome pressure and make the tough things into learning. Hardiness has three dimensions, as Maddi (2002) states:

a. Commitment. It is the tendency to involve oneself in the activity at hand. This aspect is about having a strong belief that life is meaningful and purposeful. Individuals are certain of themselves, regardless of what may come.
b. Self-control. It is an individual's belief that they can influence the events that happen to them. This aspect contains the belief that individuals can and will influence or control what happens in their lives.
c. Challenge. This is the tendency to view a change that occurs as an opportunity to develop themselves, not as a threat to their sense of security.

In Islam, all trials that humans receive are imbued with hidden wisdom. Allah Ta'ala states in the Qur'an: Al-Mukminun verses 115-

116: "Do you think, then, that We have created you in vain, and that you will not be returned to Us? So Most High is Allah, the true King, there is no God but Him, the Lord (of the glorious 'Arsh)."

Schneider (1981) shows clearly that religiosity has a significant impact on how individuals adjust their own behavior (Kurniawan and Ambarwati 2023; Tanamal 2023). Religiosity provides a psychological atmosphere that reduces conflict, frustration, and other psychological tensions. Religiosity provides individuals with values and beliefs that give them the meaning, purpose, and stability they need to deal with the demands and changes in life. This sense of purpose helps individuals navigate challenges with greater resilience and a more positive outlook. Moreover, religiosity often promotes self-discipline and moral guidance, which can lead to healthier coping mechanisms and improved emotional well-being in difficult circumstances.

In addition, Glock and Stark (in Ghorbani 2024) identify five dimensions of religiosity: belief (ideological), religious worship or practice (ritualistic), appreciation (experiential), experience (consequential), and religious knowledge (intellectual) (Ancok and Suroso 2011; Kurniawan and Ambarwati 2023). Ancok and Suroso (2011) also assert that the dimensions of religiosity formulated by Glock and Stark are compatible with Islam, although not entirely the same. The dimension of belief is aligned with the creed, which shows the level of Muslim belief in the truths of their religion. The dimension of religious practice is aligned with sharia, which shows the level of Muslim compliance with carrying out ritual activities as ordered and recommended by their religion. The dimension of experience can be aligned with morals, which definitively shows at what level a Muslim behaves, motivated by the teachings of their religion. This is particularly evident in how individuals relate to their world, especially with other humans (Kurniawan and Ambarwati 2023).

Islam teaches us to be patient, persevere, and have faith when we face a test. It is believed that there is wisdom in every test, and the stronger the religion, the stronger the trials. It is also believed that there will be ease after difficulty. Therefore, the wife of a suspected terrorist must use it as motivation to continue her life. The wife of a suspected terrorist must possess this resilient attitude and religious values. We are keen to understand how she continues her life struggle (Jalilian et al. 2023; Wen and Goh 2023).

This chapter aims to gain insights into the resilience of the wife of a radical suspect in navigating life, particularly in terms of religiosity. It employed the qualitative method with a descriptive phenomenological

approach. It also employed a purposive sampling to select informants. The selected informants possess the characteristics required for this chapter, namely three wives of suspected radical terrorists with children and full-time jobs. IRF's husband has been detained for approximately nine months due to terrorism cases. SH's husband was arrested approximately five years ago. Informant T's husband has been detained for three years due to a terrorism case and is now detained in city X.

The following section will present the demographic data of the three informants.

1. IRF is 31 years old and currently works as a seamstress. Her husband, AH is 36 years old and is a herbal medicine seller. She has three children. The informant is an active participant in religious studies in Cemani, while her husband is engaged in Islamic religious studies in various locations, distinct from those of his wife. They all live in Surakarta.
2. SH is 49 years old and works as a bird farmer and soy milk seller. Her husband, BH, is also a bird farmer and is 51 years old. They have eight children. The informant participates in Islamic religious studies in Purwosari, while her husband engages in religious studies on the move (different from his wife). They live in Surakarta.
3. T is 44 years old. She runs her own business selling meatballs and tofu. Her husband, H, is 42 years old and works as a construction worker. They have two children. The informant and her husband attend Islamic religious studies in different places and live in Surakarta.

A semi-structured interview was conducted at the informants' homes, and all of them were from Surakarta. Informants from Surakarta were chosen because there have been a lot of terrorist arrests in Sukoharjo and Klaten recently. In addition, we approached informants to reveal their daily lives. Some were reluctant to become informants. Furthermore, it was simple to reach their residences. The interviews were conducted on four occasions, ranging in time from half an hour to one hour. The informants were informed of the purpose of the interview and gave their consent before the meeting. Then, the interviews were recorded with the informants' permission and knowledge. The initial interview was reviewed, and notes were taken on which topics still needed to be explored further at the next meeting. The interviews were also carried out in a relaxed manner, free from any distractions. The results were recorded in the interview table, data reduction, and

then coded and analyzed. After that, the results of the analysis were concluded.

We used the member checking method to test the validity of the data. In qualitative research, reliability means constancy. If something is measured repeatedly under relatively the same conditions, it will get relatively the same results between the first measurement and the next measurement. This shows that it has reached a saturation point (Creswell and Creswell 2018). This study employed the four-step qualitative analysis method developed by Mille and Hubberman (Creswell and Creswell 2018; Haris 2019). These steps are data collection, data reduction, conclusion, and verification.

Maintaining religiosity

The wives of radical suspects must maintain a strong religious presence in their lives. They must control stressful events and attempt to change problems as challenges that must be overcome in their roles and responsibilities as wives (Mariana and Soeharto 2022). We examined how they integrated religiosity into their resilient behavior (Amalia 2019; Muis 2019; Santana and Istiana 2019). By drawing on their religious beliefs, these women find meaning and strength in difficult situations, helping them navigate the complexities of their circumstances. Additionally, this religious foundation provides them with a sense of purpose, guiding them through adversity and fostering a deeper sense of hope for the future.

Hardiness consists of three dimensions: commitment, self-control, and challenge. In the commitment dimension, a person is driven to engage fully in the activities at hand and has a strong sense of purpose and meaning in life. In the second dimension, an individual is confident of influencing and controlling the events in their life. In the last dimension, a person views a change as an opportunity to develop, not as a threat to their sense of security (Mansory Jalilian et al. 2023; Nainggolan and Kuswanda 2023; Wen and Goh 2023). We then reviewed how resilience was described by the wives of suspected radicals following interviews. The findings highlighted how these women demonstrated hardiness, particularly in the commitment dimension, by maintaining a sense of purpose and striving to manage their challenging circumstances. Their ability to view adversity as an opportunity for personal growth, rather than a threat, further underscores their remarkable resilience and strength in the face of difficult life situations.

The wives of radical suspects were resilient to their commitment to supporting their families. They took over their husbands' responsibilities

by working. For example, informant SH stated that she assumed all the responsibilities previously carried out by her husband. She also took on a new job to help fulfill daily needs.

> "*Yes, apart from the birds, that's why I make this soya milk that can be used every day. If the birds are waiting when they can be harvested, if this can be every day, no matter how much the results are, I don't care, the important thing is that I try. I've always been like this, I don't know how much the yield will be, the important thing is that I try. No matter how much the result is, ahamdulillah, we can eat whatever we can. We can eat as much as we can, as much as we can. It's not grandiose, the important thing is that we can live, just make a living." (W.SH/262-271)*

Informant T also said that she had to keep working and continue what her husband had done.

> *"Yes, insha'Allah, I just put my trust in Allah, so everything I ask of Allah, I surrender to Allah. I have to continue my life by continuing to work as usual, thankfully I can do better. I've always worked with my children, so I'm used to it."(W.T/387-393)*

> *"The essence of my enthusiasm is to seek knowledge. When I recite the Quran, I'm excited. I have many friends, the same faith, the spirituality is what makes me excited. If I don't recite the Koran, I'll feel like I'm missing out on friends. The point is to learn, tawakkal makes our hearts calm and peaceful." (W.T/481-486)*

The wives continued to look after and care for their children by monitoring and accompanying their children's learning and memorization every day (Aini and Ratnaningsih 2020; Mulyati and Indriana 2016). This picture corroborates the findings of Istiani (2023) and Batuik (2024), which demonstrate that a wife is fully capable of caring for her child even in the absence of a partner. Good time management was essential for taking on all tasks and responsibilities at home. Informants had to manage their time effectively to ensure that they could take care of their children, maintain the house, and work. Wives became more independent and met their own needs without depending on others (Bekesiene et al. 2023; Gugliandolo et al. 2023; Mariana and Soeharto 2022).

When the informants' husband was detained, each of them had different motivations for living their lives, i.e., a dimension of self-control. Informants were motivated by seeing friends who could be

strong, life experience that had been felt, and enthusiasm because they had friends in faith (Kurniawan and Ambarwati 2023; Muis 2019; Santana and Istiana 2019). The wives were able to take valuable lessons from the experience of their husbands, including becoming more independent, developing confidence in their decisions, and learning to navigate life with greater care and awareness (Amalia 2019; Tanamal 2023).

IRF also said that she was motivated by Islamic recommendation of being independent and helping others.

> *"What is it, our Islamic advice is that we must be independent if we can help others. I'm happy to help others more, like my Quran recitation friends and my husband often do. For example, if there is an ummahat who needs help, I will help. I don't like to be on the side of the one being helped, I want to help people. My motivation is like that, so we lighten each other's burden. It means that Allah gives me light, why don't I pursue this. I work like this so that I can relieve others?" (W.IRF/642-654)*

Informant T replied that it was her friends who motivated her.

> "*The essence of my enthusiasm is to seek knowledge, when I recite the Quran, I'm excited. I have many friends, the same faith, the spirituality is what makes me excited. If I don't recite the Koran, I'll feel like I'm missing out on friends. The point is to study, tawakal makes our hearts calm and peaceful." (W.T/481-486)*

The commitment and challenge dimensions of resilience are evident here. The wives demonstrated a strong sense of religiosity, accepting their husbands' challenges with patience while maintaining a belief that these difficulties were part of Allah's destiny (Ana Janti et al. 2023). After trying, they accepted their current circumstances. They had strong religiosity because of unwavering faith and deep closeness to Allah. They carried out Islamic law obligations such as prayer and behaved in accordance with the recommendations of Islam (Amalia 2019; Tanamal 2023).

This study employed three religiosity dimensions: belief or creed, worship or sharia, and experience or morals. The interviews revealed that the dimension of belief or creed was limited to belief in Allah and belief in Allah's destiny. In the dimension of worship or sharia, the wives had more prayers and qira'ah when facing a problem. In the dimension of experience or morals, they were motivated to do good and help their fellow humans (Amalia 2019; Kurniawan & Ambarwati 2023). Informant

SH was certain that Allah's destiny was for her own good and always tried to be honest with Allah.

> *"Praying a lot makes us confident that Allah will help us. Praying and dhikr make us have peace of mind. We follow the Qur'an, and the Sunnah, if we can't deviate from that teaching. All of Allah's destiny, good or bad, we always try to be grateful to Allah, we must be grateful, all of that must be done." (W.SH/511-520)*

Informant T put her trust and surrendered to Allah because she believed that Allah would solve her problems.

> *"Insha'Allah, if we want to do anything, if we remember Allah, if we want to do anything, we will remain, prayer will make us calm. We follow the Qur'an and Sunnah, if we can't deviate from the teachings. Don't be prejudiced, don't be su'udzon, we have to do business, we have to practice what we do to the community, to our neighbors." (W.T/617-624)*

The informants in question exhibited a similar degree of religiosity, surrendering to Allah SWT and espousing the belief in Allah's destiny for the events that had befallen them. It is evident that the informants adhered to disparate resilience models. In the case of the wife of a radical suspect, her resilience gave rise to the emergence of resilience. The informant, IRF, survived due to environmental support from her neighbors who were in a similar situation, which contributed to his resilience. Additionally, the informant received unanticipated sustenance that enabled the subject to meet her daily needs (Gugliandolo et al. 2023; Batuik 2024).

Moreover, informant SH was able to survive due to her prior experience of living independently before marriage. She resided in a familial environment that offers unwavering support and protection, which imbues her with the confidence to flourish. Her challenging life experience prior to marriage enabled her to persevere (Jalilian et al. 2023; Nainggolan and Kuswanda 2023). The informant T displayed resilience through her enthusiasm for learning and meeting people of the same faith, which served to reinforce her resilience. Notwithstanding the characterization of the informant as a fanatic by her neighbors, she persisted in his endeavor to disseminate and enforce Islamic law (Wen and Goh 2023; Tanamal 2023).

The data analysis and discussion clearly demonstrate that the wives of suspected radicals exhibit resilience in their religiosity. Furthermore,

they assume the role of their husbands, who are imprisoned, which evinces their resilience in other aspects of their lives. These wives are able to fulfill their role as mothers while simultaneously assuming the responsibility of providing for their families through gainful employment. The wives demonstrate a clear orientation towards life principles and goals that are oriented towards the afterlife. Moreover, they demonstrate a high level of self-reliance, exhibiting confidence of resolving challenges without external assistance. They show resilience in the face of adversity, drawing upon their experience, enthusiasm, and patience to persevere. The wives demonstrate resilience in overcoming significant challenges in their lives subsequent to their husbands being accused of radicalism. The wives in this case show resilience and a determination to adopt a positive outlook, learning from the challenges they faced.

They perceive the difficulties they encounter as opportunities for gratitude and are convinced that wives must consistently offer their husbands support despite the distress caused by the situation. The subject's religiosity is evident in the wives' approach to problems, which is characterized by patience and surrender to God. They engage in supplication to Allah for guidance and a resolution to the situation. The wives maintain their relationship with Allah through worship, remembrance of Allah (dhikr), and good deeds.

Conclusion

This study demonstrates that neighborhood support and experience also exert a significant influence on an individual's capacity for resilience. Moreover, this chapter shows that religiosity is a pivotal element of resilience across all dimensions. A wife's resilience is shaped by her beliefs in predestination and surrender to Allah when she encounters a challenge. These spiritual beliefs provide her with the strength to accept adversity as part of a divine plan, allowing her to persevere in the face of hardship. Furthermore, the sense of community and support from religious networks offers emotional sustenance, helping individuals navigate difficult circumstances with a sense of hope and purpose.

It is recommended that further research be conducted with the larger number of informants in order to address the limitations of this study, i.e., only three informants. Moreover, this chapter could be further enhanced by including additional variables for future researchers to examine, such as mental resilience, life satisfaction, and children's future outlook. Expanding the scope of the study would provide a more comprehensive understanding of the factors influencing resilience in

diverse populations. Additionally, examining the interplay between these variables could offer valuable insights into how various aspects of well-being are interconnected and impact overall life outcomes.

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Chapter 7

Children's Deviant Behavior as a Result of Changes in Family Function: Exploring the Indonesian Experience

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Abstract

Parents are the most important part of a family and many parents implement their parenting style through rules that children are expected to follow. With this type of parenting, children may feel restricted and unable to explore their own desires. This chapter aims to explore children's deviant behavior in social interactions and the impact of overly restrictive parenting patterns. It used a descriptive qualitative method, allowing for in-depth information to be gathered from informants. The results show that the behavior stemming from parents' restrictive parenting patterns, along with several family functions that do not operate optimally—such as the affection, socialization, and protection functions—can cause children to become shy, inactive in social environments, prone to lying, defiant, verbally aggressive, indecisive, break curfew, and engage in promiscuous behavior.

Keywords: Parents, strict parents, parenting styles, children, family function

Introduction

The role of parents is a major factor in the development and life of children because children grow up and cannot be separated from the

care and learning provided by their parents. The function of parents includes providing both physical and emotional support, such as offering learning facilities, guiding character development at home, and dedicating time to teach their children (Andhika 2021). This is where the function of parents becomes crucial for children's growth. When the family atmosphere is warm and comfortable, children can thrive optimally. The attitudes that parents instill in the family, including their parenting styles, have significant consequences. According to Djamarah, parents aim for the best outcomes for each child through parenting methods designed to educate them. Parents must set a good example and help guide their children so they can develop their talents. Whether a child's personality is positive or not when socializing largely depends on the parenting style applied by the parents (Firdausi and Ulfa 2022).

In addition to providing basic support, parents also play an essential role in shaping the emotional and social development of their children. Effective parenting fosters a sense of security and self-confidence, which is crucial for children to navigate social environments and build healthy relationships with peers. The parenting style, whether authoritative, authoritarian, or permissive, influences how children perceive themselves and their interactions with others. For example, an authoritative parenting style, characterized by warmth, support, and clear boundaries, has been linked to positive social behavior and better emotional regulation in children. In contrast, an overly strict or neglectful parenting approach can lead to feelings of insecurity, rebellion, or social withdrawal. Therefore, the quality of parental involvement directly impacts not only the academic success of children but also their ability to develop strong, positive relationships and cope with challenges in life.

The actions taken by children depend on what they observe from their parents during the socialization process within the family. During this observation process, meaning emerges, which then gives rise to actions similar to what the parents do, so the child imitates their parents' behavior at that time. Having a harmonious family is key to making the family function as a social controller, with the role of guiding children's actions in accordance with the norms and values that have been instilled (Rochaniningsih 2014). An authoritarian parenting style, however, does not allow children the freedom to express their opinions on the actions they take, as their decisions are based solely on the parents' directives. Often, children are pressured by their parents in various ways, leading to feelings of resistance or an inability to negotiate their desires (Sukamto and Fauziah 2020). In this authoritarian style, parents tend to

impose their wishes on their children and set strict boundaries within the family environment. The presence of such rigid boundaries can lead to rebellion, with children resisting their parents' rules.

In conducting this chapter, we used several previous studies as comparisons and guidelines. The first is research with the title *Analysis of Parents' Authoritarian Parenting Styles on Children's Moral Development* (Taib, Ummah, and Bun 2020). The second is entitled *Analysis of Strict Parenting Patterns for Adolescent Children in The Family Environment* (Adeyola, Septriani, and Haryati 2024). The third study is entitled *The Impact of Strict Parent Parenting on The Behavior of Fourth Grade Children in 50 State Elementary Schools in Bengkulu City* (Atika and Satria 2024). The fourth research is entitled *Representation of Strict Parenting in the Film Mr. Paniradya Kaistimewan* (Aini, Vega, and Kurniawan 2023). The last research is *The Relationship Between Perceptions of Authoritarian Parenting Patterns and Aggressiveness in Adolescents* (Ariani and Sawitri 2014). From several existing previous studies, several similarities can be found, namely that the five previous studies discuss strict parenting patterns.

Meanwhile, the difference is that the first and second studies focus on the analysis of what strict parents do to the moral development of children and teenagers. In contrast, this research focuses more on the forms of deviant behavior exhibited by teenagers as a result of strict parents. The third research focuses on elementary school children, whereas this research focuses on teenagers. The fourth research focuses on strict parenting in a film, whereas this research focuses on the real life of a family. The difference with the fifth research is that it used the quantitative method to discuss aggressiveness in adolescents. On the contrary, this chapter used the qualitative method to discuss deviant behavior in adolescents due to strict parents. Then, using the functionalism theory of Robert K Merton, society is seen as a unified system of mutually sustainable parts, so if society cannot function well, the structure cannot function optimally (Adibah 2017). Starting from existing phenomena and the results of explaining the similarities and differences from previous research, this research discusses how children's deviant behavior forms as a result of changes in strict parent family functions.

This research is qualitative because of using in-depth observations to obtain detailed information presented descriptively in sentences so that the meaning of the research focus can be obtained maximally. This research was conducted in Banjarmlati Village, Kediri City because in the location teenagers experience authoritarian parenting, so it is

relevant to this research. In determining the subjects, the researchers used purposive sampling because the informants' characteristics reflect the focus of the research, namely teenagers with deviant behavior caused by their parents' authoritarian parenting style (Mansur et al. 2023). Primary data sourced from informants are expressions from research subjects, namely children who engage in deviant behavior and the parents involved, and the answers from informants are the source of this qualitative research data.

Informant Table:

Initials	Gender	Age
JN	Female	17
DA	Male	17
RO	Male	16
PA	Female	15

Meanwhile, secondary data were obtained from supporting sources such as articles, books, and other relevant documents. Data in this research were collected through a combination of observation, interviews, and documentation, allowing for a comprehensive understanding of the subject matter. The use of multiple data collection methods ensured the triangulation of information, enhancing the validity and reliability of the findings. After data collection, the data were analyzed in relation to the research problems and objectives, as suggested by Kusumastuti and Khoiron (2019). This analytical process not only helped in identifying key themes and patterns but also provided a deeper insight into the research context. Additionally, the use of both primary and secondary data allowed for a more nuanced interpretation, ensuring that the findings were well-supported by diverse sources.

Forms of strict parents

Strict parents are parents who treat their children strictly, provide positions by the highest standards according to their parents, and demand that their children comply with their parents' wishes. According to Baumrind, strict parenting itself can be a form of authoritarian parenting because it depends on what parents believe in disciplining regarding responsiveness to the child's needs (Louis 2022). Basically, parents have strong instincts to be strict in protecting their children as well as in caring for their children because the children have good personalities. However, if something is done excessively, the children

will think that the parents' attitude is restraining them, and this will actually have a bad impact that is not in line with what is expected. It is possible that parents actually do this for various reasons. It could be that the children have a good goal in discipline. On the other hand, parents also have high hopes for their children to the point that they forget that these desires are prioritized without thinking about the children's side (Rakhmawati 2015).

Authoritarian parenting is a parenting pattern that is inversely proportional to democratic parenting, which tends to set a dominant standard that must be followed to be successful. These rules are usually encouraged by threats. For some parents, authoritarian parenting is a form of upbringing that aims to ensure that children have a sense of obedience and submission to all orders and rules made by parents without any negotiation between children and parents. This kind of upbringing explains that the attitudes shown by parents tend to impose the children's will in actions that must satisfy the criteria determined by the parents. Based on the results of the interview with informant DA, the authoritarian parenting style experienced is usually characterized by parents being strict and often giving punishment, showing less love and attention, and forcing children to obey their rules, thus curbing the children's desires. Therefore, it has a huge impact on children's growth and development because they will become less active and undisciplined as they will reject the rules made by their parents; children will tend to hesitate and easily feel nervous when they are in situations beyond their limits.

Functions in the family

The family is the smallest social group consisting of husband, wife and children. The absence of children in the family does not change the status of the family because children are not an absolute requirement for the existence of a family. With no children, a family can still be considered a family. The family is the first and main environment known to children because the smallest organization or community in society influences the individuals in it, especially children. Therefore, the family functions not only as a producer of offspring but also as the first place in the formation of individuals. The family also becomes a forum for each individual in a family to educate children's character. In the family, there is usually a division of tasks, roles, and responsibilities. In the family, parents not only fulfill the needs of clothing, food, and shelter but also have the responsibility to protect them from negative influences. Basic

education given to children is very important in providing provisions for children and has a good influence on children's lives.

The role of parents in the family is very important, namely fostering, guiding, supervising, providing education, and accompanying the children's learning process. Children need to be coached, supervised, and guided in learning at home, and motivation must be provided so that children are more enthusiastic about learning (Masrofah, Fakhruddin, and Mutia 2020). The function of family as the smallest institution in society has various functions. Family functions include:

a. Educational function

   Among the forms of this function is sending children to school to gain knowledge in order to support children's achievements so that they are not always monitored within the family, as well as opening children's horizons so that they do not deviate.

b. Socialization function

   This function is related to the family which is used as a place for children's first socialization as preparations for entering community life.

c. Affective function

   A sense of affection and mutual love for each other within the family is one form of family function to form a harmonious and peaceful social group.

d. Protection function

   The various types of life outside family life mean that family members need a place to shelter from existing disturbances. In this case, the family is the right place to provide physical and spiritual protection for all its members (Ali 2020).

The function of the family is to provide considerable encouragement for children to support their educational success, provide educational needs according to their abilities, and provide a good example in family life (Ali 2020).

Parental behavior in educating children

Behavior is an activity of an organism that has a very wide range, such as walking, talking, reacting, dressing, and so on. Even internal activities such as thinking, perception, and emotions are also human behavior. Behavior is the second largest factor after environmental factors influencing the health of individuals, groups, or communities (Utami 2010). Human behavior can be grouped into two, namely, first is

closed behavior that occurs when the response to a stimulus cannot be clearly observed by other people (from outside). A person's response is still limited in the form of attention, feelings, perceptions, knowledge, and attitudes towards the stimulus in question. Forms of covert behavior that can be measured are knowledge and attitudes; and second is overt behavior that occurs when the response to the stimulus is in the form of an action or practice that can be observed by other people from outside. Forms of open behavior include real actions or practice (Tampubolon and Sibuea 2022).

Being a parent does not mean being wise, all-knowing, and all-right. Looking after and loving children is an instinct, but expressing affection and love is a skill that can be learned and trained. Every parent is expected to be the first and main educator for their children and all family members. From the family, children should receive education on what they should and should not do. Get children used to living regularly, in an orderly, disciplined, and polite manner, within the family and in environments outside the family (Achmadi 2005).

The role of the family environment in child development can be provided through internal and external supervision. Creating the best generation of children can be done through skill and patience in providing an education system. This is necessary to be aware of the integrity of the attitudes and behavior of the children's growth and development, both from the aspects of the children's attitudes, behavior, and social growth which always blend with the surrounding environment. A child's character can be formed through the parental behavior system in the family. Form social relationships with peers or other people, but the most important thing in forming children's character is parental education because the first-time children grow and develop is in the family environment, the role of parents is really needed in making them better persons (Hasanah 2016).

Family manifest functions

Function in the functional structural concept is defined as an expected (positive) function. In this case, strict parental education is expected to be able to protect children. Parents try to protect their children from all kinds of negative effects of social patterns in the current era. In simple terms, manifest function is a function that each member realizes in a social structure or system. In analyzing the phenomenon being studied in this research, several manifest functions in the family do not function properly (Anwar and Abdullah 2019). Three manifest family functions are not fulfilled in the phenomenon studied. The first is the failure to

fulfill the function of socialization in the family. The informants in this case only received restraints or limits from their parents, but they did not receive sufficient socialization from their parents about their goals in implementing such an upbringing pattern. Parents also emphasize restrictions rather than socializing with their children about what they should and should not do when socializing with other people outside the family circle.

The second issue is that the affection function, which parents should provide to their children, is not being fulfilled. The informants only received restraint, but they did not receive enough love from their parents. As stated by the informant RO, *"Yes, Sir, I am prohibited from playing or hanging out with my friends, even though many of my friends sometimes end up chatting in the coffee shop until late at night, even if I hang out with my friends, my parents will be angry when I come home."* The third is the failure of the family's manifest function, namely the protective function. Physically, the informant thought that he had received sufficient protection from his parents, but psychologically the informant felt pressured by a restrictive upbringing. The forms of psychological pressure felt by children are fear and anxiety, loss of self-confidence, and disrupted relationships with their parents. This condition is made worse by the lack of socialization and affection functions in the family.

In addition to the failures in socialization, affection, and protection functions, the lack of proper communication between parents and children further exacerbates the situation. Effective communication is vital for children to understand the reasoning behind parental restrictions and to feel heard and valued. When parents focus solely on setting boundaries without explaining the rationale behind them or involving their children in discussions, children may feel misunderstood or alienated. This lack of open dialogue can lead to feelings of resentment, which can strain the parent-child relationship and hinder the development of mutual trust. Furthermore, without adequate communication, children may struggle to internalize the lessons parents intend to teach, which can prevent them from making informed decisions and developing healthy coping mechanisms for future challenges. Ultimately, the absence of effective communication in the family context contributes to the failure of manifest family functions and has significant implications for the child's emotional and social well-being.

Latent functions of the family

Functional theory posits that all social institutions in a particular society function, either positively or negatively. Robert K. Merton highlights that a social institution has latent (hidden) functions, which differ from motives that are easily understood. In simple terms, latent functions are unplanned or unintended outcomes. There are several latent functions of the family, such as serving as a place to rest after daily activities, maintaining the good name of the family, and protecting family property, among others (Adibah 2017). These latent functions are not always consciously recognized by family members, yet they play a significant role in shaping social dynamics and the behavior of individuals within the family unit. Additionally, the fulfillment of these latent functions can have long-term effects on the development of children, influencing their perceptions of social roles and responsibilities.

Therefore, we identified the latent function of strict parenting patterns, where rules are enforced within the family, even though the informant's parents were unaware of how their actions contributed to the latent function of the family. As a result, the children were expected to maintain the good name of the family. This behavior stemmed from the parents' lack of trust in their children's environment. They feared that if their children were given more freedom, they might succumb to negative influences and promiscuity, abandoning important values and norms. This protective attitude, while well-intentioned, can lead to unintended consequences, such as stifling the child's ability to develop social skills and autonomy. Furthermore, the lack of trust may foster feelings of resentment or rebellion in the children, making it more difficult for them to internalize the values the parents wish to instill.

Moreover, the latent function of strict parenting in this context also manifests in the way children are expected to internalize and uphold family values, even in the absence of direct communication. Parents may believe that by imposing strict rules and restrictions, they are instilling discipline and a sense of responsibility in their children. However, this unintentional outcome may result in children adhering to rules out of fear or a desire to avoid punishment, rather than an understanding of the underlying values and principles. This approach could limit children's ability to develop critical thinking and independent decision-making skills, as they may comply with rules simply to avoid consequences. Furthermore, the lack of trust placed in the children's environment and their ability to make sound decisions can lead to feelings of inadequacy and dependence. Ultimately, while the parents may intend to maintain the family's reputation, their actions could have unintended consequences that affect the children's social and emotional development.

Dysfunction in the family

Dysfunction in the functional structural concept is simply defined as an undesirable function (Putri, Kumalasari, and Sugiharto 2020). Strict parents hope to carry out protective functions for their children. However, what the informant's parents do for their children is not balanced with the fulfillment of other functions such as the socialization function, affection function, and the protection function itself. While they aim to fulfill the protective function, the parents inadvertently neglect the psychological well-being of their children. The protective function, intended to shield children from negative influences, instead becomes a source of psychological pressure, as the children feel constrained by the strict upbringing imposed on them. This lack of balance in parental functions leads to emotional and social dysfunction, as children may struggle with developing healthy social relationships and a sense of self-worth. Moreover, the parents' well-intentioned desire to protect their children can create a cycle of dependency, where children fail to learn how to navigate challenges independently, undermining their growth and development.

Children feel that they are not receiving several essential functions within the family, which influences their behavior patterns in their social environment. In response, they may rebel and seek love and emotional protection elsewhere, outside the family. Parents, who initially intended to protect their children from negative influences and promiscuity, inadvertently push them into unhealthy environments in search of the affection and support they lack at home. This, however, leads to a shift in the children's behavior, resulting in deviant actions as they search for validation and acceptance outside the family unit. As children become exposed to these new environments, they may adopt risky behaviors or form connections that reinforce negative patterns. Consequently, the parents' attempt to control their children's social interactions ultimately undermines their children's ability to develop healthy coping mechanisms and social skills, leading to further behavioral issues.

Conclusion

Based on the results of the analysis carried out by the authors, it can be concluded that this kind of upbringing explains that the attitudes shown by parents tend to impose the children's will in actions that must meet the criteria determined by the parents. The form of authoritarian parenting is that parents are usually stricter and always act firmly, often giving punishment, giving less love and less attention, and forcing children to obey their rules, and restricting what the children want,

and so forth. The family does not function optimally, in terms of the affection function, socialization function, and protection function, causing children to commit deviations that parents do not expect, such as being shy and inactive in social environments, often lying, going against what parents say, saying harshly, having difficulty making decisions, going home after curfew, and engaging in free association. Suggestions for further research are to explore more deeply the impact of strict parents on various parties, including children, the environment, and parents, so that the discussion can be broader and deeper or can be researched using the quantitative method that explores the influence of strict parents on children deviation.

While the analysis in this chapter provides valuable insights into the effects of authoritarian parenting, there are limitations to this chapter that must be considered. The scope of the research was restricted to a small sample size, which may not fully represent the broader population of children raised in strict households. Additionally, it mainly focused on qualitative data, relying heavily on interviews and observations, which can be subjective and influenced by the biases of both the participants and the researchers. Furthermore, the research primarily explored the short-term effects of authoritarian parenting, and more longitudinal studies could provide a deeper understanding of the long-term consequences on children's development and social behavior. Finally, this chapter did not account for other potential influencing factors, such as socio-economic status or cultural differences, which could significantly affect how strict parenting impacts children. Future research could address these limitations by using a larger and more diverse sample, incorporating quantitative methods, and examining the interplay between various factors that contribute to children's behaviors in response to strict parenting.

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Chapter 8

Considering Nomocracy as a Formula for a Clean Government System in Indonesia

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Abstract

Nomocracy is a government system that emphasizes the supremacy of law as the foundation for political decision-making. It calls for clear, transparent, and consistently applied rules to prevent abuse of power and protect citizens from government arbitrariness. This chapter focuses on implementing nomocracy as a means to strengthen clean and transparent governance in Indonesia. Relying on secondary sources such as books, journals, reports, and media articles, this chapter provides both theoretical and empirical analysis. It examines efforts and challenges in establishing a clean government system through a nomocratic approach. Data were gathered through literature review, policy analysis, and expert interviews. The findings emphasize the importance of strengthening legal institutions, ensuring fair law enforcement, promoting transparency in decision-making, and encouraging public participation. These elements are essential for achieving a clean government based on nomocracy in Indonesia. This chapter also offers valuable insights into the challenges and opportunities of advancing government reforms toward more effective, transparent, and integrity-based governance.

Keywords: Nomocracy, democracy, clean government, political system, Indonesia

Introduction

In the era of globalization and shifting political dynamics, the search for an effective and clean government system has become increasingly urgent. Amidst challenges such as corruption, nepotism, and inequality, which hinder progress, Indonesia—a country rich in natural and cultural resources—finds itself at a critical crossroads for its future (Solehudin et al. 2024). In seeking solutions to overcome these issues, the concept of "nomocracy" has emerged as an attractive alternative. Nomocracy, a system of government based on strict adherence to the rule of law, transparency, and accountability, offers a potential path toward building a clean and efficient governance structure (Neal et al. 2019). This concept is particularly relevant as, to date, neither the government nor the private sector has fully acknowledged the gravity of the crisis at hand. There seems to be a lack of crisis sensitivity from both the government and the business community (Chaidar and Sahrasad 2013).

Hayek, F.A. (1973) criticized the concept of social justice, calling it a pseudo-concept that implied a collectivist and interventionist agenda. He also warned of the dangers of central planning, which he saw as a form of "abuse of reason" that could lead to totalitarianism and slavery (Ujan 2017). Hayek proposed a constitutional framework for a free society, based on the separation of powers, decentralization of authority, and the protection of individual rights. Furthermore, Hayek advocated for a competitive monetary system, supporting the denationalization of money and the freedom of currency choice (Hayek 1960; 1973; 1978a; 1979; 1988). His idea of nomocracy was deeply influenced by his epistemological and psychological insights, which emphasized the limits of human knowledge and rationality, as well as the role of spontaneous order and adaptation in complex systems (Hayek 1952b; 1967; [1978b] 1990).

He also advocated a competitive monetary system, based on the denationalization of money and freedom of choice of currency (Anggoro et al. 2022). Hayek's nomocracy was influenced by his epistemological and psychological insights, which emphasized the limits of human knowledge and rationality, as well as the role of spontaneous order and adaptation in complex systems (Schnyder et al. 2018). Nomocracy is a term that refers to the supremacy of law or rule based on norms (Tursina et al. 2023). This concept emphasizes the importance of law as the main basis for running government and enforcing applicable norms. In the context of the Indonesian nation, this certainly requires political transformation which can involve various aspects (Budiarti et al. 2022), such as changes in government systems, the formation or change of

policies, the evolution of political culture, as well as technological transformations that influence ways of political communication and community participation (April et al. 2024).

A recent study proposes the concept of nomocracy as a formula for realizing a clean and transparent government system in Indonesia. Nomocracy, derived from the Greek "nomos" meaning law, and "kratos" meaning power, refers to a government system grounded in legal principles and the supremacy of law in regulating state governance (Darussalam and Praditya 2017). By emphasizing the rule of law, nomocracy ensures that governmental decisions are made transparently, without arbitrary interference or corruption. This system provides a clear framework for accountability, limiting the concentration of power and ensuring that leaders and officials are held to high legal and ethical standards, which is essential for fostering public trust and effective governance.

In the Islamic context, nomocracy can be understood as the application of sharia as a normative framework that regulates the social, political, and economic life of Muslims. One example of the practice of Islamic nomocracy is the case of Aceh, a special region in Indonesia that has been given the authority to implement sharia since 2001. Aceh has implemented various Sharia-based regulations and institutions, such as Qanun. *Wilayatul Hisbah* (sharia police), and the *Syar'iyah Court* (sharia court) (Tanjung et al. 2023). According to some scholars, the implementation of sharia in Aceh reflects the aspirations of the Acehnese people to exercise their autonomy and identity as Muslims, as well as to advance social justice and prosperity in their region (Junaidi and Rodiah 2023; Sahrasad et al. 2024: 2).

In the Indonesian context, where corruption and unethical practices in government remain persistent problems, the application of the concept of nomocracy is considered a potential solution to overcome this challenge (Rahim et al., 2023). Nomocracy emphasizes the importance of the fair application of the law, consistent enforcement of rules, and strong accountability at all levels of government (Firmansyah and Syam 2022). By ensuring that all government actions are grounded in legal principles, nomocracy helps to create a more transparent and responsible administration. This system not only curbs corruption but also fosters a political culture that values justice, equality, and public trust, ultimately contributing to the long-term stability of Indonesia's democracy.

This chapter highlights the importance of transforming the Indonesian government system from a model based on political power

and patronage to a system that is more focused on fair and transparent legal principles. By adopting a nomocracy approach, it is hoped that compliance with the law will increase, corruption can be prevented, and the decision-making process will be more open and accountable (Puspitaningrum et al. 2024). The results of this chapter offer an optimistic view of the future of government governance in Indonesia, by introducing the concept of nomocracy as a strong foundation for building a cleaner and more dignified system. Concrete steps and collective awareness from all stakeholders are expected to be the key to realizing this vision and bringing Indonesia toward a brighter and more just future.

This chapter uses a type of literature review, relying on secondary sources such as books, journals, reports, and media articles to provide the theoretical and empirical background for the analysis. Apart from that, it also refers to observations of the political situation in Indonesia from the time of independence to the present, including the Old Order under Sukarno, the New Order under Suharto, and the Reformation Order under successive presidents. It employs in-depth observations to collect data from various sources, such as academic literature, official documents, media reports, and interviews with experts and stakeholders. The literature analysis uses a nomocracy framework consisting of four elements: legality, accountability, transparency, and participation. This comprehensive approach allows for a nuanced understanding of how nomocracy can address governance challenges in Indonesia, offering valuable insights into the country's political evolution and the potential for reform.

Implementation of nomocracy in Indonesia

Each form of government, be it democracy, authoritarianism, monarchy, or another form, has advantages and disadvantages that each influence how the government operates and its impact on society. In evaluating and comparing various forms of government, various criteria or parameters can be used which include the division of power, the role of citizens, the protection of rights, and the economic system (Iristian 2024). Indonesia, as a diverse and densely populated country with a history of corruption and authoritarianism, faces many challenges and opportunities in implementing nomocracy. Some of the challenges faced include overcoming the legacy of colonialism and dictatorship that has eroded the trust and legitimacy of state institutions and balancing the interests and aspirations of different ethnic, religious, and regional groups, who may have different views on the role and scope

of sharia in public life is ensuring accountability and transparency of the government and judiciary, which are often plagued by corruption and nepotism; and protecting the rights and freedoms of minority and vulnerable groups, such as women, children, and non-Muslims, who may face discrimination and violence based on strict interpretations of sharia (Noviyantho 2022).

Some opportunities for implementing nomocracy in Indonesia include: utilizing the rich and diverse traditions of Islamic jurisprudence and political thought, which offer various models and frameworks for implementing sharia in a pluralistic and democratic context (Arif and Mamonto 2024). Learn from the experiences and best practices of other Muslim-majority countries, such as Malaysia, Türkiye, and Morocco, which have adopted various forms of nomocracy; engage with civil society organizations and religious leaders, who can play an important role in promoting nomocracy education and awareness among the public; and exploiting the potential of Aceh, a special region in Indonesia that has been given autonomy to implement sharia since 2001, as a laboratory and exhibition of nomocracy. The main challenge in implementing Nomocracy in Indonesia is ensuring that the legal system developed is truly independent, strong, and effective. This involves comprehensive legal reform to correct weaknesses in law enforcement, such as corruption, slow justice processes, and a lack of trained human resources. In addition, it is necessary to ensure that the government and related institutions strictly comply with the law and do not abuse their powers.

Another challenge is changing society's mindset and political culture, which tends to be authoritarian, where society often relies on a single leader rather than respecting legal rules and institutions. However, on the other hand, the implementation of Nomocracy in Indonesia also offers great opportunities to strengthen democracy, increase government accountability, and protect the rights of citizens. By strengthening an independent and effective legal system, Indonesia can create a more stable and trustworthy environment for investment and economic growth. Apart from that, implementing Nomocracy can also strengthen the relationship between government and society, because society will feel more respected and protected by legal rules that are fair and apply to all. Moreover, the adoption of Nomocracy could lead to a more informed and active citizenry, as individuals will better understand their rights and responsibilities within a system where the rule of law prevails.

Table 1. Main challenges and opportunities for implementing nomocracy in Indonesia

Challenge	Opportunity
Indonesia has a history of authoritarianism, corruption, and human rights violations that undermine the rule of law and public trust.	Indonesia has a democratic constitution, a dynamic civil society, and a reformist president who has promised to uphold the rule of law and fight corruption.
Indonesia has a diverse and complex society with various ethnic, religious, and cultural groups who may have different views on law and justice.	Indonesia has a rich and pluralistic legal tradition that can accommodate various sources of law, such as customary law, Islamic law, and state law.
Indonesia faces various security threats, such as terrorism, separatism, and communal violence, which can pose challenges to the rule of law and human rights.	Indonesia has a strong and professional military and police force that can maintain security and stability while respecting the supremacy of law and human rights.

The table above compares some of the main challenges and opportunities for implementing nomocracy in Indonesia. These challenges are factors that can hinder or delay the realization or consolidation of the rule of law in Indonesia. In principle, Nomocracy, or government based on law, can also increase accountability, transparency, and participation of public officials and citizens in the decision-making process. This occurs by providing a clear and consistent framework of rights and obligations for all parties involved in the process. In a nomocracy system, there are checks and balances designed to prevent abuse of power and ensure that decisions taken are in accordance with applicable legal principles. Additionally, the system promotes the idea that law is not only a tool of governance but also a means to protect individual freedoms and promote social justice. By aligning governance with the rule of law, Nomocracy helps reduce corruption and fosters a more inclusive and equitable society.

Table 2. Comparison of nomocracy with other forms of government in several aspects

Aspect	Nomocracy	Dictatorship	Democracy
Rule of law	The law is supreme and applies equally to everyone, including rulers.	The ruler is above the law and can change it at will.	Laws are made by the majority or their representatives.

Aspect	Nomocracy	Dictatorship	Democracy
Accountability	Rulers are accountable to the law and the people and can be removed or punished if they violate them.	The ruler is not accountable to anyone and can act with impunity.	Rulers are accountable to the people and can be removed or recalled for poor performance.
Transparency	Laws and policies are public and accessible, and decision-making processes are open and participatory.	Laws and policies are secretive or arbitrary, and decision-making processes are secretive and exclusive.	Laws and policies are public and accessible, but the decision-making process may be influenced by special interests or corruption.
Participation	Communities have a voice and a role in creating, implementing, and evaluating laws and policies that impact them.	The people have no voice or role in government, and they are only subject to the government's wishes.	The public has a voice and a role in electing their representatives but has limited influence over the laws and policies they make.

The table shows that nomocracy can offer more benefits than autocracy or democracy in terms of ensuring the rule of law, accountability, transparency, and participation. However, nomocracy also faces several challenges, such as maintaining the independence and integrity of the judiciary, balancing the rights of minority groups with the wishes of the majority, and encouraging civic education and engagement among citizens. In the short term, the implementation of nomocracy is expected to increase political trust and stability in Indonesia. With a strong and independent legal system, a more conducive environment for investment and economic growth will be created. Fair and consistent law enforcement can also reduce levels of corruption and crime, thereby strengthening security and public order. Apart from that, in the short term, the creation of clear and consistent legal rules can also increase social justice, reduce economic disparities, and improve people's quality of life. In the long term, nomocracy has the potential to create a more resilient and adaptive political system, one that is less susceptible to corruption and authoritarianism. By fostering a culture of legal integrity and accountability, it can lead to more sustainable governance and a higher quality of life for all citizens.

In the long term, the implementation of nomocracy is expected to have a broader and more sustainable impact on Indonesia's social, economic, and political development. With a strong and trustworthy legal system, a solid foundation will be created for sustainable and inclusive economic development. Fair law enforcement will also strengthen the accountability of the government and public institutions, and protect the rights of citizens. In addition, the implementation of nomocracy can also strengthen democracy and political participation, by providing greater opportunities for society to be involved in the decision-making process and influence the direction of the country's development. This will lead to a more equitable distribution of resources and opportunities, ensuring that the benefits of development reach all segments of society. Over time, nomocracy will help foster a culture of trust and cooperation between the government and citizens, creating a more unified and resilient society that is better equipped to tackle future challenges.

Table 3. Impact of implementing nomocracy in several aspects

Aspect	Short-term	Long-term
Social	Nomocracy can increase social cohesion, trust, and stability by guaranteeing equal rights and justice for all citizens.	Nomocracy can foster a culture of civic engagement, tolerance, and diversity by promoting democratic values and institutions.
Economical	Nomocracy can increase economic growth, innovation, and competitiveness by creating a transparent and predictable legal environment for businesses and investors.	Nomocracy can increase economic resilience, sustainability, and inclusiveness by reducing corruption, inequality, and poverty.
Political	Nomocracy can strengthen political legitimacy, accountability, and responsiveness by limiting executive power and enhancing the role of the judiciary and legislature.	Nomocracy can consolidate political stability, security, and integration by preventing authoritarianism, violence, and separatism.

The table shows that nomocracy can have a positive impact on Indonesia's social, economic, and political development in both the short and long term. However, this effect is not guaranteed or automatic. It depends on how nomocracy is implemented, maintained, and adapted to the specific context and challenges in Indonesia (RH

Solehudin 2024). Effective implementation requires strong political will, consistent enforcement of legal principles, and active engagement from both the government and society. Additionally, successful adaptation of nomocracy will require continuous reforms and the development of a legal culture that upholds justice, transparency, and accountability.

Implementing nomocracy

Nomocracy differs from other forms of government, such as democracy, monarchy, or oligarchy, because nomocracy does not depend on the will or consent of the people, the charisma or lineage of the ruler, or the interests or influence of elites, but rather on the rationality and universality of the law. (Chaidar 2020). One of the challenges of implementing nomocracy in Indonesia is the gap between the formal legal system and actual social and political realities. As stated by Gaffar (2021), the quality of democracy in Indonesia is still low due to various factors, such as corruption, collusion, nepotism, human rights violations, weak law enforcement, and low community participation. According to him, the government needs to reform the legal system, strengthen democratic institutions, encourage civic education, and encourage community involvement in policy making (Private 2021; (Furner 2018). Law relates to principles (principles), rules (norms), and concrete rules created to create a safe and peaceful environment (Faisal et al. 2017).

Nomocracy can also be applied as a useful method in analyzing and managing private, public, and mixed property rights in the real world. It argues that nomocracy can help identify and resolve conflicts regarding property rights by establishing clear and consistent rules based on natural law, social contract theory, and utility, promoting efficiency, equity, and sustainability in the allocation and use of resources. It can also be used to evaluate existing property rights regimes and propose reforms that would improve their performance (Napier 2021). By ensuring that property rights are well-defined and protected under the rule of law, nomocracy can foster a more stable environment for investment and economic development. Additionally, it can contribute to the reduction of disputes and inequalities related to property ownership, ultimately leading to more equitable and sustainable resource management.

Indonesia, as a diverse and densely populated country, has a history of corruption and authoritarianism (Rahayuningtyas and Setyaningrum 2018), and faces many challenges and opportunities in implementing nomocracy. However, opportunities for implementing nomocracy in Indonesia can be seen, among other things, by utilizing the rich and diverse traditions of Islamic jurisprudence and political thought, which

offer various models and frameworks for implementing sharia in a pluralistic and democratic context. Learning from the experiences and best practices of other Muslim-majority countries, such as Malaysia, Turkey, and Morocco, which have adopted various forms of nomocracy, can provide valuable insights. Additionally, Indonesia's growing democratic institutions and increasing political engagement present a favorable environment for embracing nomocracy. By integrating Islamic principles of justice and equity within the framework of nomocracy, Indonesia can build a legal system that is both culturally relevant and effective in ensuring the rule of law, transparency, and accountability.

One of the studies examining nomocracy in Aceh was conducted by Aisyah et al. (2024), which explores the relationship between nomocracy and good governance in Aceh. They argue that nomocracy can enhance good governance by providing a legal framework that ensures accountability, participation, responsiveness, transparency, and effectiveness. Another study analyzing nomocracy in Aceh was conducted by Sahrasad et al. (2024), which offers an interpretation of sharia, Islamic nomocracy, and the Muslim world. They argue that sharia is not a set of rigid and fixed rules, but is a dynamic and flexible system that can adapt to different contexts and circumstances.

Apart from that, a study discussing nomocracy in Indonesia was written by Chaidar (2020), who advocates for Islamic nomocracy in Indonesia. He emphasized that Islamic nomocracy is a form of government that upholds God's sovereignty and His laws above all human authority. He claims that Islamic nomocracy can guarantee justice, peace, prosperity, and dignity for all Indonesian people. He also criticized democracy as a Western invention that is incompatible with Islam. He quotes Al-Mawardi (d. 1058), a leading Islamic jurist, who said: "Democracy is an infidel system because it gives humans the authority to make laws without referring to God's law" (p. 15).

Islamic nomocracy is a form of government that upholds the sovereignty of God and His laws above all human authority. This also answers concerns about our democratic system (Chaidar 2020). Some views consider democracy as a system that gives humans the authority to make laws without referring to God's law (Sunarso 2009). However, this view is not absolute, because there are countries, such as the Islamic Republic of Iran, which implement a system of religious democracy, where religious law is the basis for the government system (Zulkarnen 2017). In the context of law, there is an understanding that the main source of all law comes from God (Wardhani and Sudaryati 2021). This shows that in some views, laws made by humans should be in harmony

with God's teachings. This concept is also reflected in research that supports that religiosity has a positive effect on taxpayer compliance, where compliance is based on God's rules and laws (Mukoffi et al. 2023).

One example of nomocracy in practice is Islamic nomocracy, which is based on the principles of sharia, or divine law revealed by God to the Prophet Muhammad SAW. Sharia provides a comprehensive framework for regulating all aspects of human life, including personal, social, political, economic, and environmental aspects. Sharia aims to promote justice, prosperity, and harmony between humans and between humans and nature (Hakiki 2022). Islamic nomocracy is suitable for Indonesia because it can accommodate the cultural, religious, and ethnic diversity that exists in the country while maintaining national unity and unity. Chaidar believes that Islamic nomocracy can overcome the problems of corruption, violence, poverty, and environmental degradation that plague Indonesia, by implementing the values of honesty, accountability, compassion, and moderation in government. He cited the case of the Special Region of Aceh which has implemented sharia as its legal system since 2001, as an example of how Islamic nomocracy can foster peace, democracy, and development in a post-conflict society (Chaidar 2020).

Likewise, Sahrasad et al. (2024) examine the interpretation of sharia, Islamic nomocracy, and the Islamic world in relation to the Special Region of Aceh. They argue that sharia is not a set of rigid and fixed rules that must be applied uniformly in all contexts, but rather is a dynamic and flexible source of guidance that can be adapted to different situations and circumstances (Husain et al. 2024). They assert that Islamic nomocracy is not a monolithic and homogenous model of governance that ignores the diversity and plurality of the Muslim world, but rather a pluralistic and inclusive approach that respects the rights and interests of all stakeholders (Ansori 2022). This perspective allows for the accommodation of local customs and practices within a broader legal framework, making sharia more relevant and effective in contemporary governance. By adopting this flexible and inclusive model, Indonesia can create a more just and equitable system that respects both Islamic principles and the country's diverse cultural landscape.

In the short term, Islamic nomocracy can have a positive impact on social, economic, and political development in Indonesia, especially in Aceh, which has specifically implemented Islamic law. In the long term, Islamic nomocracy can bring benefits to Indonesia as a sovereign, independent, advanced, and dignified state (Ansori 2022). Islamic nomocracy can make Indonesia an example for the world of how a country can combine democratic values and Islamic values in

harmony. Thus, nomocracy not only creates a strong legal foundation for good governance but also provides guarantees that decisions taken take into account the interests and aspirations of the entire community (Husain et al. 2024). Furthermore, by promoting justice, transparency, and accountability, Islamic nomocracy can strengthen trust between the government and its citizens, ensuring the long-term stability and prosperity of the nation. This model can also encourage greater civic participation and create a more inclusive society, where all voices are heard and respected in the decision-making process.

Nomocracy can increase accountability, transparency, and participation of public officials and citizens in the decision-making process by ensuring that laws are clear, consistent, fair, and accessible to everyone; that public officials are bound by the same laws as citizens and are subject to oversight and sanctions for any violations (Chaidar 2020). Citizens have the right to access information, express opinions, and oppose state decisions; and civil society and the media play an active role in monitoring and evaluating state performance. This system encourages public trust by ensuring that no individual or group is above the law, promoting fairness and equality in governance. Moreover, it fosters a culture of active civic engagement, where individuals are empowered to hold the government accountable, which ultimately leads to better policies and outcomes for society.

Conclusion

Nomocracy is a form of government based on the supremacy of law, rather than arbitrary will, terror, or other factors. It is often contrasted with a theocracy, which is a government based on religious authority or divine law. Nomocracy can offer a solution to the challenges of corruption and abuse of power that have plagued Indonesia for decades by ensuring that the government operates under laws that are clear, consistent, and applied equally and fairly to all citizens and officials. In its implementation, nomocracy requires a strong and independent judiciary, an impartial law enforcement system, free and responsible media, an active civil society, and political leadership committed to values and ethics.

However, nomocracy as a formula for a clean government system in Indonesia is not an instant solution but rather a long-term and complex goal that requires continuous efforts and reforms from all stakeholders. The implementation of nomocracy will need time and commitment to reshape political, legal, and social structures, ensuring that the rule of law is respected and upheld. By fostering an environment based on

justice and equality, nomocracy can pave the way for a more transparent, accountable, and effective government system, ultimately improving Indonesia's governance and society as a whole.

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Chapter 9

Paternity Leave: Fathers Taking on Childcare to Share the Postpartum Load

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Abstract

Caring for a baby is often seen as a mother's responsibility, leading to family disharmony, maternal stress, suboptimal child development, and reduced paternal productivity. This chapter examines paternity leave regulations in Indonesia and the role of husbands in postpartum care. Using a qualitative method with a case study approach, data were collected through observations, interviews, and document analysis. Findings reveal that Indonesian paternity leave policies provide only a few days for fathers, and many do not utilize them due to low awareness, employer restrictions, financial concerns, or reluctance to engage in childcare. This eventually results in the husband's involvement in caring for children that is not optimal. Furthermore, these policies are limited to formal sector workers, leaving informal workers unsupported.

Keywords: Parenting, father, maternity leave, child, husband

Introduction

Becoming a parent marks one of the most significant transitions in a person's life. It involves not only adopting a new identity but also adjusting to an entirely new routine, both individually and collectively (Gameiro et al. 2011; Lévesque et al. 2020). This transition significantly affects marital life, often becoming a challenging period for couples and leading to declines in marital satisfaction (Doss and Rhoades 2017). The

demands of parenthood frequently create tension between partners, particularly over disputes about sharing childcare responsibilities (Nelson and Kushlev 2014). Without proper communication and shared involvement, this tension can erode emotional connection and deepen marital dissatisfaction.

Many new parents successfully navigate this phase and adapt well to their new roles (Shorey et al. 2017). However, some struggle to embrace their new status as parents. These challenges are often more pronounced among women, who report issues such as exhaustion from baby care, overwhelming psychological pressure from heightened responsibilities, and insufficient social support from close family members, particularly their husbands (Hamelin-Brabant et al. 2017). The lack of adequate support can exacerbate feelings of isolation and anxiety, making it harder for mothers to manage their dual roles effectively. Conversely, strong spousal involvement has been shown to significantly alleviate these pressures, promoting better mental health and family harmony.

Support from a husband to a wife who has just given birth can help prevent baby blues syndrome in postpartum mothers (Wahyuni et al. 2023), promote better health outcomes for children (Pekel-Uludağlı 2019; Yogman and Garfield 2016), and enhance women's work effectiveness, ultimately reducing the risk of family poverty (Maroto-Navarro et al. 2013; OECD 2016). One form of support husbands can provide is taking leave to accompany their wives during childbirth. Such leave allows fathers to actively participate in the care of newborns, which significantly benefits the socio-emotional development of children (Pekel-Uludağlı 2019; Yogman and Garfield 2016) and fosters a more positive marital relationship (Pekel-Uludağlı 2019) all while enabling fathers to continue meeting financial expectations (Galinsky et al. 2013).

In the period leading up to childbirth, mothers in Indonesia typically utilize their maternity leave entitlement, which allows for three months of leave. This right is regulated under Law Number 13 of 2003 concerning Manpower (Mustari and Bakhtiyar 2020; Triani and Tarina 2021; Windani 2016). Maternity leave, both before and after childbirth, is an essential entitlement for all female workers, ensuring they have the necessary rest to maintain their own health and that of their baby (Wibawa et al. 2018; Windayani 2016). In some cases, mothers extend their leave by taking additional time off. The situation is markedly different for fathers, who generally take only a few days of leave to accompany their wives during childbirth, with extended leave being a rarity. A report by the Organization for Economic Co-operation and Development (OECD) (2016) revealed that in many countries, only

1 in 50 fathers take advantage of parental leave. This low uptake is influenced by cultural factors, such as patriarchal norms (Shaputra et al. 2024), and structural factors, including the absence of legal provisions supporting extended paternity leave (Aliffian et al. 2024).

Initial observations reveal that some husbands do not take any leave to accompany their wives during childbirth, with many only taking leave on the day of delivery. This highlights a tendency for husbands to provide minimal support to their wives during this critical time. This observation aligns with previous studies indicating that husbands' support for their wives during childbirth is often limited (Kristianingrum 2021; Natalia et al. 2023; Sudirman et al. 2019). The infrequent use of additional leave by new fathers to support their wives postpartum presents an intriguing area for research. While existing studies have predominantly focused on maternity leave, this study aims to analyze regulations surrounding paternity leave and explore the extent of husbands' involvement in supporting their wives after childbirth.

This chapter presents qualitative research conducted using a case study approach. Data were collected through observations of married couples who had recently become parents. Informal interviews were conducted with these couples, and relevant documents were also analyzed as data sources. The informants were selected using purposive sampling, with the criteria being couples where both the husband and wife are employed and have only one child. A total of 15 informants participated, consisting of six individuals working in the formal government sector, four in the formal private sector, and five in the informal sector.

Paternity leave as legal recognition

Indonesia is listed as one of the countries that provide leave rights *paternity leave* for male workers (Ariani 2017). Although Indonesia recognizes the right to *paternity leave* for male workers, implementation is still limited, especially in the private sector. Paternity leave is a right for male workers whose wives are giving birth, as outlined in Article 93(4)(e) of Indonesia's Law No. 13 of 2003 on Manpower. However, the law does not specify the duration of such leave, leading to varied interpretations. In practice, the length of paternity leave is often determined by company policies, collective bargaining agreements, or internal regulations.

Therefore, the provision of limited leave and just two days of wages for male workers when their wives give birth reflects an inadequate

recognition of men's role in the process by the government. Studies show that fathers who are actively involved in caring for their newborns have a range of positive impacts (Canaan et al. 2022; Lin et al. 2019; Petts 2018; Petts and Knoester 2019). The birth process should not only be seen as the wife's responsibility but also as the husband's duty to provide essential support and assistance.

Unlike private employees, Civil Servants (PNS) benefit from a policy granting paternity leave. The State Civil Service Agency (BKN) provides male civil servants with up to one month of leave to accompany their wives during childbirth, as outlined in BKN Regulation Number 24 of 2017. This leave, categorized as 'important reason' leave, does not affect annual leave entitlements. Male civil servants can obtain this leave by submitting a hospital certificate, with the duration determined by the authorized official, up to a maximum of one month. During this leave, civil servants continue to receive their salary.

The comparison of maternity leave rights between male civil servants and private-sector male employees highlights an injustice in the Indonesian legal system, as noted by Raditya and Priyanto (2015). Male civil servants are entitled to up to one month of leave, while private-sector workers receive only two days. Despite both having the same roles as husband and father, this disparity reflects a view that undervalues the father's role in childbirth and infant care.

Reasons husbands avoid paternity leave

Regulations regarding leave to accompany wives during childbirth are officially issued. However, the study found several reasons why husbands often do not take advantage of this leave entitlement. These reasons include (1) a lack of awareness about the leave policy, (2) concerns about job responsibilities, like no permission from the boss, (3) financial pressures, and not wanting to get involved in parenting. Additionally, some husbands feel that their presence is not as essential as the mother's role, leading them to forgo the leave. Social and cultural expectations around gender roles also play a part in minimizing fathers' involvement during childbirth.

A lack of awareness about the leave policy

Regulations for paternity leave to accompany wives during childbirth are outlined in the Labor Law and BKN Regulation No. 24 of 2017. However, a lack of awareness about these rules is a common barrier for husbands, limiting their ability to support their wives during

childbirth. One informant, FM, a private-sector employee, shared that he only accompanied his wife during delivery and returned to work immediately afterward, unaware of the leave entitlement. His employer did not provide information about the paternity leave regulations, leading to limited support for his wife after childbirth.

FM, IP, and NZ informants did not take leave to accompany their wives during childbirth, as they were unaware of their entitlement under applicable regulations. IP, a government employee, never learned about civil servant leave policies, and the staff responsible for leave did not inform him. As a result, IP couldn't accompany his wife the following day. Similarly, NZ, an employee of a state-owned enterprise, was unaware of the leave rules and couldn't be with his wife during the birth of their first child. Lack of understanding of paternity leave rights can cause confusion and discomfort for both husband and wife. A husband's awareness of paternity leave reflects his desire to be fully involved in child care from birth (Petts 2018). Maternity leave policies vary by country, including leave duration and administrative requirements (Lecerf and Jurviste 2022). Husbands unaware of these rules may struggle to manage their time and properly support their wives.

FM also admitted that due to his ignorance of the leave rules, he was unable to fully accompany his wife before childbirth. This lack of knowledge can lead to unnecessary tension and anxiety during the delivery. Emotional and physical support from the husband is crucial for the wife's well-being during childbirth. It is important for husbands to seek accurate information and understand their leave rights before labor begins, so they can provide better and more effective support during this critical time. Ignorance of leave rights to accompany a wife during childbirth can cause confusion and uncertainty for both partners (Wahyuni et al. 2023). Without knowledge of these rights, husbands may make suboptimal decisions and lack readiness to support their wife during childbirth and postpartum recovery.

A lack of understanding of leave rules can also lead to conflicts between couples (Cabrera et al. 2018; Kuo et al. 2017). For instance, if a wife expects her husband to be present during labor and recovery but he does not take leave due to ignorance of his rights or job limitations, it can create tension and reduce emotional support. Additionally, this lack of awareness can negatively impact the mental and physical health of postpartum mothers. Emotional and physical support from a partner is crucial for a mother's recovery. When the husband is absent or uninformed about his leave rights, it may increase the risk of postpartum

stress and depression (Fadhil 2021; Wahyuni et al. 2023), affecting the well-being of the entire family.

Without permission from the boss

When a husband plans to accompany his wife during childbirth, one of the obstacles that is often faced is the absence of permission from the leader at work. This is a serious problem because it can interfere with the readiness and emotional support needed by the wife during the delivery process. One of YM's informants revealed that his boss at his workplace only gave permission for 3 days, because YM's position in the office occupied a strategic position. In addition to YM, similar conditions were also experienced by 3 other informants, namely MR, AZ, and HU. Informants MR and AZ who work in the formal private sector admitted that their superiors at their workplace did not give leave to accompany their wives in childbirth. Finally, informants MR and AZ could only accompany his wife for 2 days. This is as quoted from an interview from an MR informant:

> "My boss didn't grant me leave because no one would cover my duties while I was away. In the end, I only got two days of leave to accompany my wife."

The same thing was also expressed by AZ informant:

> "I only got two days off when my wife gave birth to our first child. My boss didn't allow me to take extended leave because no one at my workplace could operate the machine."

The HU informant, who works as a government employee in Makassar City, also revealed that his direct supervisor did not give permission because of the large number of case files that had to be completed in his department at that time. Finally, HU informants can only get leave time for 3 days. Here is an excerpt of the interview:

> "At that time, a lot of case files came into my room, and it had to be resolved that same week. In the end, the boss only gives 2 days off."

The many responsibilities at work often make husbands feel burdened when they want to take leave to accompany their wives during childbirth. Taking leave for personal purposes is often seen by leadership as an interference with work effectiveness and productivity. However, granting leave to the husband can lead to long-term benefits

for both the employee and the organization, such as increased loyalty, motivation, and work performance. Supporting employees in their personal life, especially during significant events like childbirth, can foster a more positive and productive work environment.

In some communities still deeply rooted in patriarchal traditions, the role of husbands in supporting their wives after childbirth is often seen as limited to providing material support. This view reflects an outdated paradigm where gender roles are sharply divided—women are assigned domestic duties and childcare, while men are expected to fulfill financial obligations (Buchler et al. 2017). This perspective not only limits the positive contributions that husbands can make as parents but also places additional pressure on women, making them the primary caregivers responsible for childcare and household chores.

In addition, the work environment often does not support family-friendly policies, which can hinder the active participation of husbands in accompanying their wives during childbirth. Some companies may consider paternity leave or parental leave to be a disruption to business productivity and sustainability, so they don't provide enough support to male employees who want to take the leave (Tremblay and Genin 2010). Impartiality to family needs in the work environment can create additional obstacles for husbands who want to be actively involved in the role of parents.

The impact of this view on workplace policies and practices is that leaders often do not understand or appreciate the importance of the husband's role in accompanying his wife during childbirth. Leaders tend to prioritize business needs and productivity over the needs of the family and the welfare of individual employees. A lack of understanding of the long-term benefits of support for the husband's role in childcare can also hinder the changes needed in organizational culture to create a more inclusive and family-friendly work environment.

Financial pressures

When a husband decides to take leave to accompany his wife during labor, one of the most significant obstacles is the loss of income from his workplace. If the husband is the primary breadwinner, this reduction in income can lead to considerable financial instability. One informant, MA, shared that he did not take leave to accompany his wife during childbirth because of the deduction in incentives for taking time off. MA, who works in a government office, explained that while on leave, his food allowance would decrease, even though his family's needs increased.

In line with the Supreme Court, the KA and FF informants who also work in the same government sector as the Supreme Court also admitted that the two did not take leave beyond the 2-day leave to accompany their wives in childbirth due to a wage deduction when on leave from their offices. The following is an excerpt of the interview from KA:

> "If I take leave, I don't receive food money from the office. Even though the need is increasing, while the income is decreasing."

In line with the KA informant, the FF informant also agrees with the KA informant. Here is an excerpt of the interview:

> "I also don't want to take leave because my income will definitely decrease drastically. Meanwhile, my newborn child has to buy diapers and other baby needs."

KH informants and also IR informants who work in the informal sector also do not take leave to accompany their wives in childbirth due to economic reasons. When they are not working, then no income is earned at that time, given that their work is in the informal sector. The following is an excerpt of the IR interview:

> "If I don't work for 1 day, it means that I have no income at all that day. Unlike other people who are employees, there is a monthly salary. I am an informal worker; I can only get money if I work on that day."

Research conducted by Youjin Choi (Play 2018), revealing that a husband who uses parental leave loses at least 45% of his income each week during leave. The loss of income can be an important factor in their decision to take parental leave, as in most couples, a husband generally has a higher income than his wife (Lusiyanti 2020; Ortiz-Ospina et al. 2024). This decrease in income can result in financial instability, especially if families have carefully allocated their income for routine expenses and daily necessities.

This shows that the financial inability to take parental leave is not only an individual problem, but also a systemic problem related to income inequality between husband and wife (Gaunt and Scott 2014; Lusiyanti 2020). It highlights the importance of policies and programs that support families in maintaining a balance between work and personal life, including efforts to improve the accessibility and flexibility of parental leave as well as policies that reduce income inequality in the workplace.

Not wanting to get involved in parenting

The reason the husband does not take leave to accompany his wife in childbirth is because he does not want to be involved in childcare. One of the informants, namely AS, who works in the informal sector, revealed that he did not accompany his wife to give birth because he assumed that the one in charge of taking care of the child was his wife. Another informant, namely AD, also admitted that he was not involved in the care of his newborn child because childcare was the duty of women. The following is an excerpt of an interview with an AD informant:

> "My job is to find money for my children and wife. The wife's job is to take care of the children. So, if I have to take care of the children, it means that my duties increase."

The reason the husband refuses to take leave to accompany his wife in childbirth is because he feels that the wife's main duty is to take care of the child, while the husband's duty is to earn a living (Rudman and Mescher 2013). This reflects the perception that gender roles are rigidly defined, where women are considered leaders in childcare and household chores, while men are considered the primary breadwinners. Employers at the U.S. workplace have given permission for 2 days to accompany their wives to give birth, but friends in his work environment who tend to be masculine think that when there is a husband on leave to accompany his wife in childbirth, it will be considered strange.

When a husband decides to take parental leave, this step is often considered an unconventional act in a society that still adheres to traditional gender norms. The established view in patriarchal culture places men in a more dominant role when it comes to providing for a living and earning a living, while the role of women in the home is as a childcare and domestic worker. Therefore, when a husband chooses to take parental leave to care for a child, it is often considered a step that disrupts the established social order (Coltrane et al. 2013).

The impact of this action is not only felt internally for the individual concerned, but also externally through the social stigma that may be faced. Husbands who choose to take parental leave may face pressure or negative judgments from their surroundings, who may judge them as unmasculine or less ambitious. Masculinity stereotypes that associate success with strength, dominance, and career success can make husbands on parental leave feel uncomfortable or feel threatened in their identity as men (Coltrane et al. 2013).

However, it is important to remember that caring for children is not an exclusive task of women, and it does not threaten a man's masculinity identity. Rather, it reflects a shift in modern social norms that recognize the importance of active and positive participation by husbands in the roles of parents and partners. Through involvement in caring for children, a husband can strengthen emotional bonds with his children, strengthen relationships with his wife, and build a healthy and harmonious family foundation (Meil 2013).

Husbands' role in supporting wives' post-childbirth

The presence of the father has an important role in the development of the child. Paternity leave is a means for working fathers to build a strong emotional bond with their children from an early age (Knoester et al. 2019; Meil 2013; Petts and Knoester 2018). Father's leave is an opportunity for working fathers to build an early bond with their child. However, there are situations where some fathers do not take advantage of the opportunity to accompany their partner during childbirth.

Although he did not take leave to accompany his wife during childbirth, interesting results were found. Ten informants—FM, MA, KA, SP, MR, IP, NZ, IR, AZ, and HU—were actively involved in raising their infant children. These informants shared that, despite not taking leave fully, they made an effort to help their wives and care for their children while at home. This involvement was evident as they held their children, played with them, responded to their cues, and provided consistent, loving attention, while their wives, who had just given birth, rested or handled other household chores. The following is an excerpt of an interview from one of the informants, AZ:

> "Even though I don't take leave, I still have to help my wife. Because taking care of children is a joint duty."

In line with AZ's informant, SP informants who work in the informal sector also expressed the same thing. Here is an excerpt of the interview:

> "The child needs his father and mother, which means that he and mother must be involved in the growth and development of the child. Even though I was at work longer, at home I still had to take care of my children."

The active efforts shown by these ten informants, by Lamb (Cabrera et al. 2000; Lamb et al. 1985) Classified as a dimension of paternal

engagement, includes direct parenting, individualized interaction with children, and providing time for relaxation or play. While playing with dad, children begin to understand the world and learn how to interact with others. They also develop skills in setting boundaries and solving problems (Anggraini 2018). Other informants, namely YM, FF, and KH, were also involved in the care of their newborn child. However, his upbringing was not like the previous ten informants. YM admitted that he did take care of his child, but not for a long time. The following is an excerpt of an interview from YM informant:

> "I also help my wife to take care of the children, but my wife is more involved than me."

The FF informant also revealed the same thing: "I take care of the children, if indeed my wife can't take care of them at all because there are other jobs."

It belongs to the category *Paternal Accessibility*, which is a more limited form of engagement. Even though the father is near the child, he does not interact directly, which can lead to the creation of distance between the two. This is different compared to a mother. A mother tends to dominate childcare in the family because the high intensity of physical togetherness causes emotional attachment between mother and child (Ningsih 2022).

Meanwhile, the US and AD informants admitted that they had never been involved in raising their children at all. Both revealed that working and getting wages is classified as a form of parenting for children. The low role of the husband or the husband's involvement in childcare is allegedly caused by the husband's busyness in working outside the home as a breadwinner (Sudirman et al. 2019). Carrying, accompanying play, and so on are considered the duties of his wife. In general, families in Indonesia consider that the task of educating and caring for children is more often considered the responsibility of mothers (Wahyuni et al. 2021). In fact, it is not uncommon for the child's grandmother to be taken care of. It was also found in Tiwi and Khambali's research (2022) Where some parents, especially fathers, tend to let go of their children and ask other family members to take care of their children.

The role of the father, otherwise known as "*Fathering*", is an integral part of parenting, referring to its contribution to the process. Ideally, the father and mother complement each other in their roles in home and family life (Tiwi and Khambali 2022), as well as serving as a complete model for children in living their lives (Cabrera 2020) to be independent as adults, both physically and emotionally.

Conclusion

The role of fathers in parenting has a significant impact on child development. Although it is often considered the primary responsibility of the mother, the active involvement of the father in supporting his wife during childbirth and caring for their child is crucial. However, there are several challenges in implementing the active role of fathers in childcare. One key challenge is the lack of understanding of paternity leave rights and insufficient support from the workplace. Many fathers either do not know about or fail to utilize their leave rights to accompany their wives during childbirth. Barriers such as lack of permission from the employer, reduced income, or even an unwillingness to engage in childcare can prevent fathers from taking time off. To increase fathers' involvement in childcare, it is essential to raise awareness of paternity leave rights and promote more family-friendly policies in the workplace. Additionally, education and advocacy regarding the importance of fathers' involvement in childcare should be improved at both the community and workplace levels.

While this chapter highlights the importance of fathers' involvement in childcare and the challenges they face, it has certain limitations. First, it primarily focuses on the perspectives of fathers who were able to share their experiences, potentially overlooking those who faced even greater barriers but were unable to participate in the study. Second, the chapter does not account for the cultural and regional variations in paternity leave policies, which may influence the extent of father involvement in childcare. Lastly, the findings may not fully capture the long-term effects of fathers' involvement on child development, as the focus is mainly on immediate parenting behaviors and workplace challenges. Further research is needed to explore these aspects in greater depth.

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Chapter 10

Students' Mental Well-being: A Descriptive Study of Participants in Counseling Program at UIN Jakarta

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Abstract

Universities are increasingly acknowledged as institutions where health and well-being can be promoted to maximize academic outcomes, positive learning climate, and lifelong positive health behaviors. This chapter was conducted to get an overview of the mental well-being of students at one of the Islamic Universities in Indonesia. Cross-sectional research was conducted in November 2022 and February 2023, and 156 respondents were recruited using non-probability sampling. Respondents were students participating in the "Counseling Week" program organized by the Career Development Center of UIN Jakarta. Using the Indonesian version of the Warwick-Edinburgh Mental Well-Being Scale (WEMWBS) instrument, this chapter investigated the mental well-being of students at UIN Jakarta along with socio-demographic predictors, namely gender, academic field, and year of study. The data collected show that 44% of 156 respondents had very low mental well-being; 22% had low mental well-being; and 33% had medium mental well-being. The one-way ANOVA test showed that there was no significant difference in student's mental well-being in terms of gender, ethnicity, academic field, and year of study. These findings can gain an understanding of the status of student's mental well-being and demographic factors related to students' mental well-being at UIN Jakarta. Further research can be carried out to obtain a more complete picture of the factors that influence students' mental well-being other than socio-demographic factors by involving a larger sample.

Keywords: Students' mental wellbeing, gender, ethnicity, academic field, year of study, Islamic university

Introduction

Mental well-being is seen as an important aspect of student life at university because it impacts both academic and non-academic life. Boniwell (2012) summarizes research evidence showing that positive feelings and well-being lead to socialization skills and better health, success, self-regulation, and helping behavior. Another interesting thing explains that well-being can encourage creativity and thinking ability. Feelings of joy and happiness, including other positive feelings, will stimulate the emergence of new ideas. Recent research also shows that happy people persist longer on tasks even if the tasks are not interesting. Those who are happy are also better at doing several activities at one time (multi-tasking), more systematic, and more attentive. These findings suggest that fostering mental well-being in students not only enhances their academic performance but also contributes to their overall life satisfaction and ability to handle complex, multi-faceted challenges. Encouraging positive emotions in university settings could, therefore, lead to more engaged, productive, and resilient students.

In the context of higher education, various studies show that adolescents who continue their studies in higher education may face a higher risk of experiencing symptoms of depression, anxiety, and high levels of stress, compared to other adolescents (Casey and Liang 2014; Larcombe et al. 2015). Entering higher education, individuals experience significant changes combined with high expectations regarding university life and achievable academic performance. Apart from that, students also face non-academic challenges such as the adjustment to moving from home, the demand to learn to live independently and develop new social networks, and the possibility of facing financial burdens for some students (Campbell et al. 2022). These stressors can compound, leading to mental health struggles that, if unaddressed, may affect students' academic success and overall well-being. It is crucial, therefore, to develop support systems within universities that address both academic and personal challenges, helping students navigate these transformative years more effectively.

Mental health and psychological well-being are influenced by many factors. The most basic level is the individual level which includes everything a person has from birth and how they influence and are influenced by the world around them, for example age, personality, skills, race, sexual orientation, education/knowledge, socio-economic status, geographic location. Research conducted by Pandia et al. (2021) found that there is a multidimensional relationship between mental health conditions and socio-demographic variables such as age, gender,

education, household size and residence, employment, and income. In addition, research conducted by Nordin et al. (2010) using a one-way ANOVA test shows that students' mental health is influenced by ethnicity, year of study, and academic field. Nogueira et al. (2022) also identified gender differences in student demographics, mental health, academic life satisfaction, and psychological vulnerabilities.

Educational institutions play a major role in supporting students in achieving optimal results. The World Health Organization (WHO) even encourages schools and higher education to take a holistic approach when trying to improve the mental health and psychological well-being of students (Konu and Lintonen 2006). In developed countries like Australia, these findings raise awareness among universities of the importance of mitigation and efforts to improve students' mental well-being. Apart from creating various resources to develop literacy about the mental health of academics, various efforts are also being made to build the capacity of lecturers to develop teaching and learning environments and practices that better support students' mental well-being. This comprehensive approach helps to create a campus culture where students feel supported both academically and emotionally. By integrating mental health considerations into the curriculum and campus life, universities can ensure that students thrive both inside and outside the classroom.

One of them is the project "*Enhancing Student Wellbeing*" which offers a series of resources designed to help university educators develop policies, curricula, and teaching and learning environments that better support student mental health (www.unistudent wellbeing.edu.au, accessed on February 02, 2023). One of the important outputs and programs of this project can be accessed by the public in the form of 5 learning modules which include the module "*student wellbeing", "curriculum design", "teaching strategies", "difficult conversations"* and *"your wellbeing".* In the first module, experts answered questions regarding the high level of distress among students and the role of universities in improving student welfare. The second module presents how the curriculum supports student well-being and mental health. Then, in the third module, evidence-based strategies are presented to increase student engagement and improve teaching competency. The fourth module provides insights and strategies for managing difficult conversations students face about their mental health and behavior. And in the final module, how to manage the personal welfare of academics is explained.

When universities fail to recognize the picture of student well-being, they fail to help overcome students' mental health problems

which ultimately have negative consequences for achieving higher education goals. On the other hand, successfully recognizing mental health problems and knowing the picture of mental well-being will be very beneficial because this information will help universities design and implement programs that effectively improve student well-being. By supporting students' psychological well-being, higher education institutions can not only reduce the risk of psychological problems, but also help students reach their maximum potential and improve the quality of academic performance, create a conducive learning climate, increase on-time graduation rates, prepare students for career transitions and encourage students to have literacy about mental health which is very beneficial for their mental well-being and others'. These benefits then support structural changes that will improve local and global communities (Brooker and Woodyatt 2019).

For this reason, empirical evidence is needed to obtain an overview of the welfare of students in higher education and the factors predicted to contribute to these variables. This chapter focused on students who study at an Islamic university, namely UIN Jakarta, and need mental health services. This population has different characteristics compared to students in general. These characteristics are interesting because religion and spirituality are two important things in overcoming severe stress and situations that cannot be controlled. On the other hand, there is no previous research at UIN Jakarta to obtain an overview of mental well-being as input for promotive and preventive programs that the university can carry out. In a limited preliminary study in one of the study programs, it was revealed in a counseling session that students who were unable to graduate on time faced various psychological problems, including problematic behavior (feelings of discomfort or distress and drug abuse), as well as mental disorders diagnosed by professionals (including anxiety disorders, major depression, and schizophrenia).

This chapter used the *Warwick-Edinburg Mental Well-Being Scale (WEMWBS)* which is often used as a tool to look at mental well-being in various studies, including research in higher education (Çetin et al. 2021). Apart from that, this chapter also looked at the influence of socio-demographic factors on students' mental well-being, namely gender, faculty (academic field), and year of study. It involved 156 UIN Jakarta students selected by engineering non-probability sampling, i.e., purposive sampling. Respondents were participants in the Counseling Week program organized by the UIN Jakarta Career Center. They registered for the program because they needed psychological services related to the problems they faced, relating to individual, friendship, and family problems; academic adjustment; career planning difficulties; and

difficulty completing final assignments or difficulty attending lectures. This chapter used a quantitative approach, i.e., a cross-sectional approach to describe students' mental well-being variables by measuring them under natural procedures without researcher intervention. Data collection was carried out in November 2022 and February 2023 by providing self-report WEMWBS, which includes personal data, namely gender, faculty (academic field), and year of study (year of study).

Mental well-being

The instrument used in this chapter was the Indonesian version of the Warwick-Edinburgh Mental Well-Being Scale (WEMWBS) to measure subjective well-being and evaluate aspects of eudaimonic and hedonic well-being. This scale is considered strong and valid when applied to populations and communities, including educational, occupational, and clinical settings. Psychometric analysis of the Indonesian version of WEMWBS has been carried out by Wicaksono et al. (2021) which shows that the psychometric properties of WEMWBS are significantly in accordance with the Rasch model (Wicaksono 2021). The Indonesian version of the WEMWBS instrument used 5 values on a Likert scale as in the original version. The responses that respondents could give started from 1 (never), 2 (rarely), 3 (sometimes), 4 (often), to 5 (all the time). The scoring was done by adding up all the numbers from number 1 to number 14 where the minimum score was 14 and the maximum score was 70. The scores obtained were categorized into:

40 or lower	: Very low mental well-being
41-44	: Low mental well-being
45-59	: Moderate mental well-being
60 or higher	: High mental well-being

Socio-demographic variables

Socio-demographic variables are reported in self-report, including gender (male and female), year of study which consists of 6 categories (1st year, 2nd year; 3rd year; 4th year; >4th year; and fresh graduate), and faculty origin (*academic field*) which consists of 10 faculties. Like gender, the variety of faculties and years of study can be related to stress levels, mental health problems, and mental well-being, so they are variables that will be examined in relation to their influence on mental well-being. This chapter procedure started from the research preparation stage, namely the preparation of measuring instruments of the Warwick-Edinburgh Mental Well-Being Scale (WEMWBS), translated

into Indonesian. Second, the research implementation stage started at the end of November 2022 and February 2023, followed by data analysis and the chapter writing stage. This chapter aims to measure and obtain an overview of the mental well-being of students at UIN Jakarta using WEMWBS. The collected data is presented in the form of descriptive statistics. In addition, t-tests and ANOVA were used to determine whether there were significant differences in the mean mental well-being scores of different groups based on socio-demographic factors.

Demographic characteristics of respondents

Table 1 shows the demographic details of the study respondents. Of the 156 subjects, 29 of them are male (18.6%), and the majority are female students (127 students or 81.4%). They come from 10 different faculties. The majority, 26 students, come from the Faculty of Adab and Humanities (FAH). In addition, 25 students come from the Faculty of Science and Technology (FST). The Faculty of Economics and Business (FEB) is represented by 20 students. Meanwhile, the smallest number of subjects, i.e., 3 students, come from the Faculty of Social and Political Sciences. Regarding study levels, the data shows that 23.72% are 3rd-year students, followed by 4th-year students at 21.8%, and 2nd-year students at 20.51%.

Table1. Demographic characteristics of respondents

Variable	Frequency	Percentage
Gender		
Man	29	18.6
Woman	127	81.4
Origin of Faculty		
FITK	19	12.18
FAH	26	16.67
FU	18	11.54
FSH	8	5.13
FDK	19	12.18
FPsi	9	5.77
FEB	20	12.82
FST	25	16.02
FIKes	9	5.77
FISIP	3	1.92

Variable	Frequency	Percentage
Year of Study		
1	17	10.90
2	32	20.51
3	37	23.72
4	34	21.80
>4	21	13.46
fresh graduate	15	9.61

Respondents' mental well-being

Based on the scoring of the WEMWBS measurement results of the respondents, it can be concluded that the majority of respondents (69 students) have very low mental well-being scores (40 or lower). In other words, most respondents, at 44.23%, have major indications of experiencing depression. Meanwhile, 22.44% have a score in the range of 41-44, showing that they have low mental well-being and are likely to experience depression. The remaining 33.33% have average mental well-being and are estimated to function well.

Table 2. Mental well-being of respondents

Mental Well-Being Score	Mental Well-Being Category	Frequency	Percentage
40 or lower	Very Low Mental Well-Being	69	44.23
41-44	Low Mental Well-Being	35	22.44
45-59	Moderate Mental Well-Being	52	33.33
60 or higher	High Mental Well-Being	0	0
Total		**156**	**100**

The interesting thing involving the participants of this Counseling Week was that no participants were found to have high well-being. This is understandable because the subjects needed initial psychological support and counseling services, the aim of organizing the Counseling Week program by the Career Center. This further strengthens the understanding that the increasing prevalence and severity of mental health difficulties among students is an important issue for universities and the wider community as stated by Baik et al. (2019) in their research.

Table 3. Mental well-being of respondents based on demographic factors

Variable	Mean	Standard Deviation	Min	Max
Gender				
Man	40.1724	7.50747	19.00	56.00
Woman	41.5276	8.34744	21.00	59.00
Origin of Faculty				
FITK	39.9474	11.13290	19.00	56.00
FAH	38.6154	6.98041	23.00	54.00
FU	43.2778	7.29065	27.00	52.00
FSH	49.5000	7.30949	36.00	58.00
FDK	40.8947	8.91251	26.00	59.00
FPsi	40.5556	4.82470	34.00	48.00
FEB	40.2500	7.13682	25.00	50.00
FST	41.8400	6.58078	27.00	56.00
FIKes	43.2222	10.89470	23.00	57.00
FISIP	39.6667	9.81495	34.00	51.00
Year of Study				
1	40.9412	5.88930	30.00	50.00
2	42.5000	8.17944	27.00	57.00
3	40.9730	7.51845	24.00	55.00
4	40.8824	8.96040	21.00	59.00
>4	38.1429	8.89542	19.00	56.00
fresh graduate	45.0667	8.55626	31.00	58.00

Differences in respondents' mental well-being based on gender

Table 4. Results of the t-test for respondents' mental well-being based on gender

Variable	Gender		t	Sig. (2-tailed)
	Male (Mean)	Female (Mean)		
Mental Well-Being	40.172	41.527	-.803	.423

Gender differences were found to be associated with the prevalence of common mental disorders such as depression, anxiety, academic stress, social stress, somatic complaints, and sexual violence among college students (Tuncay 2020). The results of the t-test in the study show that there was no significant difference in terms of mental well-being between male respondents and female respondents (t = -0.803 and

p> 0.05). Although not significant, female respondents (Mean = 41.53 and SD = 8.34) in this chapter had slightly higher mental well-being than their male counterparts (Mean = 40.17 and SD = 7.50).

The results of this study are consistent with previous research that found no significant evidence of differences between men and women in terms of mental health (Nordin et al. 2010; Khumalo 2012; Aziz et al. 2021). However, interesting findings in Turkey show that male students had more stress because of their tendency to be less confident of being good students than their female counterparts (Tuncay 2020).

On the other hand, Zhang et al. (2023) conducted an assessment of factors associated with mental well-being. They found that women had worse mental health than men, associated with sensitivity to emotional changes and experiencing more restricted gender roles and body dissatisfaction in women. These inconsistent findings about the influence of socio-demographic variables on mental well-being depend, among other things, on the definition and measurement of well-being, context, and the nature of the population.

Differences in respondents' mental well-being based on faculty of origin (academic field)

Table 5. One-way ANOVA test results for respondents' mental well-being based on faculty (academic field)

Faculty	Mental Well-Being (Mean)	F	p value
FITK	39.9474	1.554	.135
FAH	38.6154		
FU	43.2778		
FSH	49.5000		
FDK	40.8947		
FPsi	40.5556		
FEB	40.2500		
FST	41.8400		
FIKes	43.2222		
FISIP	39.6667		

Table 5 presents the results of one-way ANOVA for differences in mental health by faculty of origin (academic field). From the one-way ANOVA, it can be seen that mental health status did not differ among faculties (F = 1.554, p = 0.135). Respondents from the Faculty of Sharia and Law (FSH) with Mean = 49.50 (average mental well-being)

had better mental well-being than respondents from other faculties. Meanwhile, respondents with the lowest mental well-being scores come from the Faculty of Adab and Humanities (FAH) (Mean = 38.62). In this chapter, differences in mental well-being did not differ significantly when compared based on faculty of origin. However, it should be noted that the number of respondents for each faculty in this research is disproportionate. For this reason, further research needs proportional respondents to obtain a more adequate data picture of the influence of workload, academic demands, and learning environments in different faculties on students' mental well-being.

Differences in respondents' mental well-being based on years of study

Table 6. One-way ANOVA test results for respondents' mental well-being based on year of study

Year of Study	Mental Well-Being (Mean)	F	p value
1	40.9412	1.554	.135
2	42.5000		
3	40.9730		
4	40.8824		
>4	38.1429		
fresh graduate	45.0667		

Different academic challenges, social changes, and different levels of adaptation in each year of college can affect students' mental health. In this chapter, the results of the one-way ANOVA test show that there were no significant differences in terms of mental well-being among 1st-year students, 2nd-year students, 3rd-year students, 4th-year students, > 4th-year students, and fresh graduates. However, the data show that mental well-being was best experienced by subjects who had graduated (fresh graduate). On the other hand, the lowest mental well-being belonged to students who had studied for more than 4 years or those who had graduated late or not graduated on time. This is in line with research by Zhang et al. (2023), who conducted an assessment of factors associated with youth mental well-being. Regarding the age factor, older adolescents had worse mental health status compared to younger adolescents. This might be due to more stress in life (i.e. higher schoolwork pressure) among older adolescents (Demirbas-ÇElik 2018). The demand for graduating quickly, difficulties in completing

final assignments, and pressure to be ready to undertake further developmental tasks (preparing for career and work) are likely factors causing the low mental well-being of students entering their 5th year. Even the lowest WEMWBS score (score =19) was in this group.

On the other hand, Adam (2021) found that levels of anxiety and depressive symptoms were common in new students up to one year of college. Respondents from the first-year student group in this chapter had a mental well-being score of 40.94, the very low category, and had a high potential for experiencing depression. Thus, these results are consistent with previous research.

Conclusion

This chapter reveals that the majority of participants in the Counseling Week program at UIN Jakarta have low mental well-being where 44.23% have a high probability of experiencing depression and 22.44% have a high probability of experiencing depression based on measurements with WEMWBS. Only 33.33% have average mental well-being, so they can function well in their daily lives. In other words, the number of students and alumni who need mental health services at UIN Jakarta is quite high and requires serious attention. Although this research does not represent the entire student population at UIN Jakarta and only involves students who registered for the "Counseling Week" program organized by the UIN Jakarta Career Center, the results of this research cannot be ignored because they show that the majority of students and alumni who try to gain access to mental health services have low and very low levels of mental well-being.

The findings of this chapter support previous research conducted by Baik et al. (2019), which can provide insights into the importance of the strategic role of universities in better supporting student welfare and preventing high levels of psychological distress. Institutions that focus on providing mental health services, guidance, and counseling in higher education, especially at UIN Jakarta, are critically important. It is important to carry out further research to obtain a more complete picture of the mental well-being of students in the State Islamic Religious Universities (PTKIN), especially UIN Jakarta, by involving a larger and more representative sample size. Research can also be developed to look at factors that influence students' mental well-being other than socio-demographic factors. Empirical evidence obtained from research related to the mental well-being of students at Islamic universities will be used to design appropriate intervention programs to improve the mental well-being of students at PTKIN.

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Chapter 11

Concept of Boundary Role Persons (BRPs) from an Islamic Perspective

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Abstract

Research integrating Islamic and non-Islamic sciences is gaining attention. Prophetic stories offer valuable insights into organizational psychology and HR management, enriching the understanding of Islamic life. However, references in this area are limited. This chapter addresses this gap by exploring the concept of Boundary Role Persons (BRPs) from an Islamic perspective. Using a meta-interpretation approach, 13 articles from https://researchrabbitapp.com/ were analyzed to examine the definition, roles, activities, and competencies of BRPs during the time of Prophet Muhammad and his companions. The findings highlight the unique Islamic perspective on individuals who represent organizations, referred to as caliphs or proxies (*al-wukalâ'*). These roles included negotiators in treaties, trade intermediaries, diplomatic representatives, and messengers to Arab leaders. Their competencies, as depicted in prophetic stories, include trustworthiness, honesty, strong communication and negotiation skills, politeness, emotional stability, sociability, humility, patience, and risk-taking. A limitation of this chapter is the limited number of primary sources on organizational psychology from an Islamic perspective. Nevertheless, the available sources complement each other and provide a solid foundation for this analysis.

Keywords: Boundary role persons (BRPs), Islamic perspective, integration-interconnection, organizational psychology, HR management

Introduction

The history of science indicates that there has been a dichotomy or separation between Islamic and non-Islamic sciences, which has weakened the development of science in the Islamic world. Therefore, the ideas of scientists emerged to combine these two disciplines. Some of these concepts are related to the concept of unifying the dichotomy of science by Amin Abdullah, Naquib al-Attas, and Kuntowijoyo (Yulanda 2019). By understanding the concept of unifying the dichotomy of science, researchers began to develop concepts from an Islamic perspective, including the concept of sypro from an Islamic perspective (Zein 2019), the concept of the state from an Islamic perspective (Saepullah 2017), and leadership (Olifiansyah et al. 2020). However, from several of these studies, most concepts have been developed in the political field, leaving a gap in integrating Islamic perspectives with other disciplines, such as psychology. In fact, the integration of Islamic principles with psychology could provide unique insights into understanding human behavior and mental well-being from a holistic perspective. Islam has been understood as the center of science, yet its potential to contribute to the development of psychology remains underexplored.

Until now, many psychological concepts have emerged from Western thought (Hair 2020). Therefore, this chapter aims to examine a concept in psychology, especially industrial and organizational psychology, namely, the concept of Boundary Role Persons (BRPs), from a different perspective, specifically, an Islamic perspective. This concept is interesting to examine because it has actually existed since the time of the Islamic struggle led by the Prophet Muhammad. Still, no single reference has explained the concept from an Islamic perspective. This is urgent because it provides a new understanding for scientists that the Prophet Muhammad has provided an example for performing the function of BRPs. As with other integration- and interconnection-based research objectives, this kind of research is an effort to get to know the Prophet Muhammad better and increase love for him, which ultimately results in obedience to his teachings.

The purpose of this chapter is also to support the spirit of scientists who are beginning to realize that solving problems cannot be done by relying on only one scientific perspective. Science will be perfect if humans have religion, and religion will be deep and clear if followed by science (Yulanda 2019). Therefore, scientists are beginning to work together to solve problems by looking at them from various scientific perspectives, including the concept of integration and interconnection between Islamic science and other disciplines. By opening the boundaries

of scientific fields to allow mutual engagement and collaboration, adequate references are needed to facilitate this process. This chapter is important to fill this research gap and to encourage further exploration of interdisciplinary approaches that can bridge diverse perspectives in addressing complex global challenges.

In line with the spirit of scientific openness, organizations must also be open to other organizations. This is because every organization requires cooperation and interaction with other parties to achieve its goals. Therefore, it is said that an organization has an open system (Berrien 1976). The openness of an organization to external parties is in the form of interactions that include input (procurement of goods) and output (distribution of processing results, both services, goods, and decision-making results). Another term is product search and distribution. This section describes the edge or boundary of an organization, which is usually referred to as the term "boundary" (Adams 1976). Organizational boundaries are defined as lines that indicate the existence of territorial boundaries or identity boundaries of members of organizations when meeting members of other organizations. Meetings of two or more members from different organizations usually take place when representing the interests of each organization in both input and output processes. The input and output processes require an effective and efficient transaction process so that organizational activities can run smoothly. Typically, organizations appoint several individuals to represent their interests in transactions with external parties. Individuals in this position are called BRPs (Adams 1976). The position of the BRPs is a crucial part of an organization because it facilitates cooperation with external parties (Bastedo 2004).

In the early years of the emergence of the term BRPs, it did not attract the attention of researchers (Perry and Angle 1979). BRPs research began to flourish in the 1990s. Research trends throughout the 1990s mostly focused on the stress experienced by BRPs. At the end of the 1990s, research on BRPs performance began to emerge (Sa'adah 2019). However, research on BRPs has not unified the discussion from an Islamic perspective. Individuals who are part of the BRP include negotiation and bargaining agents (Kitamura et al. 2015), frontline employees (Selzer 2017), corporate social responsibility (CSR) (Stefano et al. 2017), marketing and sales personnel, purchasing agents, dispatchers and traffic men (people who make travel decisions), job seekers and their placers, admissions staff, workers related to advertising and public relations, information and intelligence departments, legislative representatives,

and other departments whose activities affect transactions with the environment (Adams 1976).

The structural model of boundary roles is described (Adams 1976) in Figure 1.

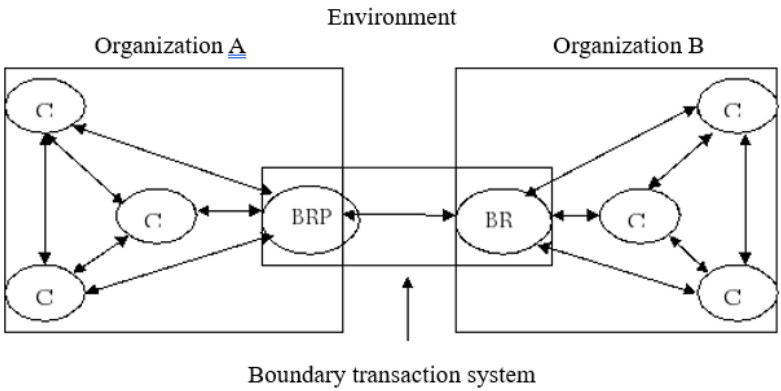

Figure 1: Structural Model of Organizational Boundary System. Source: Adams (1976), p. 1180

Figure 1 explains that an organization has boundaries and can interact with other organizations. Transactions are performed by workers at the organizational boundary position (BRP-A) with BRP-B to represent the interests of two different organizations. The transaction involves BRPs and people from several important parts related to the organization (C1, C2, C3, and so on).

BRPs work characteristics

BRPs are very different from the production, managerial, and maintenance sections that work within an organization. They have unique characteristics (Adams 1976): psychologically, organizationally, physically separated or further from members in the organization and closer to the environment outside the organization. They represent the organization in relation to the external environment and become an agent of the organization that is very influential for the environment and within the organization. Lutz (2006) explained that there are four BRPs activities: gatekeeping, transacting, integrating, and protecting. Gatekeeping is the process of searching, selecting, and conveying information. The transaction involves the negotiation of a cooperation agreement with external parties. Integrating combines, blends, and aligns the goals and interests of both parties to achieve harmony. Protecting

is the protection or security that ensures the implementation of an agreement. The protection of the internal interests of the organization is the main task of BRP. However, to achieve this objective, protection is needed for the external organization to ensure that external parties are satisfied, which ultimately results in repeated behavior or ongoing cooperation that benefits the organization.

The meta-interpretation method was used in this chapter. This approach was chosen as a substitute for meta-analysis, which is limited to quantitative data. In contrast, this meta-interpretation approach can be applied to explore the experience of individuals, certain practitioners, and survivors who have been narrated by experts in several studies and then analyzed. If it is deemed to be incomplete, then a literature search is carried out again to establish a complete understanding of the theme being studied (Noah 2017). Meta-interpretation involves a series of phases, subsets of which tend to be applied iteratively.

To start, I identify four or five studies related to my area of interest. Then, I extract and analyze the authors' insights and interpretations, integrating these findings into a cohesive argument, theory, or narrative. If I find that my argument, theory, or narrative is incomplete, I seek out additional literature and repeat this process until I achieve a comprehensive understanding. Key principles underpinning meta-interpretation include: researchers iteratively collect studies and select research publications that may help clarify their argument, theory, or conclusion; exclusion criteria develop incrementally and are not predetermined; researchers analyze authors' interpretations rather than specific findings or data from these publications; when researchers analyze authors' interpretations, researchers relate themes to the circumstances, settings, or contexts in which these insights originated (meaning in context); researchers maintain an audit trail to catalog and justify the choices they make during this analysis; and the narrative or conclusion researchers produce is merely an interpretation rather than an objective summary of the literature (Weed 2008). The meta-interpretation approach is similar to meta-analyses used in quantitative research mapping (Sa'adah et al. 2015).

The primary source of the meta-interpretation of the BRPs concept from an Islamic perspective was obtained by collecting 5 articles from https://researchrabbitapp.com/ initially to find theme ideas. Then, 10 articles were added so that I could formulate definitions, positions, activities, and competencies of people who have the same characteristics as the characteristics of BRPs seen from Islamic studies on the life of the Prophet Muhammad, a religious leader as well as a state leader

(Maghfiroh 2023) and his companions related to the concept of BRPs. After the analysis, it turned out that the narrative in the articles still did not meet the information requirements for this chapter, so I added three more articles. Obtaining articles about the life of the BRP Prophet during the reign of Prophet Muhammad and his companions is not easy. Thus, obtaining 13 articles requires significant effort.

However, the existing articles are sufficient to discuss BRP from an Islamic perspective, especially from stories from the time of Prophet Muhammad and his companions. This is because these articles were selected from various journal sources whose themes were in accordance with the research objectives. In addition, these selected articles have passed expert review because they have been published in scientific journals and are based on knowledge about the journey of the Prophet and his companions that has been understood by the author. With meta-interpretation, the researcher can see in detail the situation that underlies a conclusion (Sa'adah et al.2015) and map it according to the research objectives. The results of this chapter produce three new understandings of BRPs from an Islamic perspective, namely the definition, position of BRPs, and competence and work activities of BRPs from an Islamic perspective.

BRPs from an Islamic perspective

As explained in the previous chapter, BRPs represent an organization and can relate to external parties within the organization. In Islam, especially during the time of the Prophet, there is a term, 'caliph', which means 'representative', 'delegate', 'someone who is given the authority to act for 'others'. 'Caliph' also means people who take turns inhabiting, controlling, and building. Therefore, it appears that humans are meant to represent and act on behalf of God. Allah SWT has given humans a mandate to explore various resources, potentials, wealth, and raw materials on earth and utilize all of them in the great task given to them (Widhiyoga 2013). In other terms, it is called *al-wukalâ*, i.e., a representative or person who is given the authority to be a representative of someone and is burdened with the affairs of that person (Jamal and Fathonah 2022). It is further explained that the word *khalifa* originally meant "behind", so the word *khalifa* is often interpreted as "replacement" (because the one who replaces is always behind the person being replaced). In Islamic thought, humans are caliphs, representatives, agents, or ambassadors of God on earth (Sari and Pratama 2022).

Based on the explanation above, it can be concluded that the people representing the organization and interacting with external parties (BRPs) during the time of Prophet Muhammad and his companions were called caliphs or deputies (*al-wukalâ'*), which means people who were given the task of being representatives or substitutes to interact with external parties not only represented Muslims but can also be interpreted as representatives of God to explore and utilize resources, potential, and natural resources. During the reign of Prophet Muhammad, the word "caliph" was used to refer to companions who became his successors in leading the Muslims after the Prophet Muhammad died. In addition to caliphs, the definition of BRPs in Islam refers to representatives of Muslims who become peace negotiators during wars.

BRPs' position from an Islamic perspective

The position of BRPs is seen in the people who represented Muslims and the people they encountered in several activities that accompanied the preaching of the Prophet and his companions. During the 37-hour Shiffin War between Ali and Muawiyah, Ali sent a peace negotiator to Muawiyah. Amr bin Ash represented Muawiyah, while Abu Musa represented Ali (Zaini 2015). During the Hudaibiyah agreement, Suhail Ibn Amrin represented the Quraysh (Saepullah 2012). Representatives of the Anshor and Muhajirin deliberated on determining the successor to the leader after the death of Prophet Muhammad. These representatives negotiated in deliberations to decide who would become Islam's leaders after the Prophet died (Yani 2022).

In addition, some people serve as representatives of the people, and one of their duties is to elect the caliph or head of state. These people gather at an electoral institution or People's Representative Institution called *ahlu al-halli wa al-aqdi*. A representative institution whose members are representatives of the people is elected by the people through an Election (General Election) (Jamal and Fathonah 2022; Kadenun 2019). These people's representatives must channel the people's aspirations (Sodikin 2015). Moreover, they play a critical role in ensuring that the government's decisions reflect the collective will of the people while adhering to ethical and moral principles. Their accountability and transparency in fulfilling these responsibilities are essential for maintaining trust and upholding the democratic process.

In addition to leadership, BRPs are seen in Muslim economic life. They can be positioned as a trade intermediary (broker), that is, a person who sells goods or finds buyers for other people on the basis of receiving wages or commission for their work services. This job in Islam

is called *simsarah,* which means a trade intermediary between sellers and buyers with the aim of facilitating buying and selling (Jamal and Fathonah 2022). In Islam, it is explained that when one representative in a certain case is unable to complete his task, the representative may ask for help from other people to achieve the goals of the task given; this is called multi-representative (Jamal and Fathonah 2022). Based on this explanation, it can be concluded that the position of people who have the same characteristics as BRPs in Islam is the position of peace negotiator in war, *simsarah* (trade intermediary), representative of the organization for deliberation with other parties, and representative of the people who are included in *ahlu al-halli wa al-aqdi*.

BRP competencies and work activities from an Islamic perspective

The competencies of BRPs explained in several articles include trust, honesty, trustworthiness (Jamal and Fathonah 2022), and reliable communication and negotiation skills. During the Hudaybiyah negotiations, non-verbally, the Prophet showed a polite attitude full of tolerance and openness even though Suhail bin Amr, a representative of the Quraysh, was aggressive and disrespectful to Prophet Muhammad. In addition to negotiating with outside parties, the Prophet calmed down his people until an agreement was reached, and it could be accepted by all parties. Representative competence in negotiations is described as follows. People are selected because they are popular (regarded), easy to get along with, able to compete, brave to take risks (Susanto 2022), polite, humble, and patient (Siregar 2023). The Prophet also liked to consult with his companions (Habibi et al. 2020).

As for the work activities of the BRPs during the time of Prophet Muhammad, it was to form a special and intelligence team, consult to obtain the right strategy, raise the fighting spirit of Muslims, choose strategic positions and unusual ways (out of the box), make diplomatic efforts by sending letters to Arab kings or leaders through messengers (ambassadors), and send delegations to neighboring countries to strengthen faith and strengthen Muslim brotherhood and unity (Saufan 2015). The Prophet, peace be upon him, had diplomatic correspondence with various nations throughout the world. First, he sent ambassadors to the Christian kingdom of Abyssinia to meet King Ashhamah An-Najasyi in order to ask him to accept Islam and the paradigm of *rahmatan lil ʻalamin* (blessing for the universe) that he taught. In Rajab month in the fifth year of Prophethood, 12 men and 4 women were sent as the first ambassadors of the Prophet outside Makkah. The result of sending this ambassador was the reception of his companions as guests

in Abyssinia and the arrival of King Najasyi as a Muslim. This marked the first practice of inter-ethnic relations in Islam.

Furthermore, Prophet Muhammad sent ambassadors and diplomatic letters to all parts of the world. In addition to King Najasyi from Abyssinia, the Prophet peace be upon him opened diplomatic relations with Muqauqis, the king of Egypt, Emperor Heraclius, the Roman king, Kisra in Persia, Al Mundzir bin Sawa, the leader of Bahrain, Haudzah bin Ali Al-Hanafy, the leader of Yamamah, Al Harits bin Abu Syamr Al-Ghassany, the leader of Damascus, and Jaifar, the king of Uman. The results of this diplomacy are also different, starting with the attitude of the king of Egypt, who welcomed the Prophet's offer even though he did not declare his conversion to Islam, to the attitude of Kisra, who tore up the Prophet's letter and strongly rejected his invitation (Widhiyo 2013).

In another article, it is explained that in spreading Islam, the Prophet's strategy was to spread his da'wah through diplomatic missions by sending several friends, including Amrin Ibn Umayyah, to deliver letters to al Najasi and Abu Musa Al Asy'ari to Yemeni leaders (Saepullah 2012). In addition to war, the path of diplomacy and negotiation was also taken by the Prophet (Saufan 2015). To realize the Hudaibiyah agreement, Prophet Muhammad planned the agreement by defining the problem, collecting issues, defining interests, analyzing the opposing party (the Prophet Muhammad tried to understand who he was talking to), evaluating the social context of the negotiation, creating the right communication climate, choosing the time, namely, the holy month, and the right place. Then, when the discussion began, the Prophet used a polite and open way and did not rush to speak but listened first to what the opposing party wanted. After that, the Prophet answered carefully and firmly to the representatives of the Quraysh (Urwah bin Mas'ud and Suhail bin Amr). When each made an offer, Prophet Muhammad agreed to several things that the Quraysh wanted but did not harm the interests of the Muslims with the concessions offered by the Prophet to the Quraysh. The communication carried out by the Prophet employed a moderation strategy. Although it seemed that the Quraysh had won, Muslims did not feel disadvantaged because the agreement reached in the Hudaibiyah Agreement actually led to a great victory under the leadership of the Prophet Muhammad (Siregar 2023).

Based on this explanation, the following conclusions can be drawn. The BRPs competencies described in several stories of the Prophet Muhammad and his companions are honesty and trustworthiness, reliable communication skills, listening skills, and negotiation skills, politeness, tolerance, open-mindedness, ability to provide peace (stable

emotions), being easy to get along with, ability to compete, risk-taking, humility, and patience.

Referring to Lutz's theory (2006), the main activities of BRPs explained in several stories of the Prophet Muhammad and his companions are gatekeeping, namely, planning agreements by defining problems, collecting issues, defining interests, analyzing the opposing party (the Prophet Muhammad tried to understand to whom he was talking), and evaluating the social context of the negotiation. Then, they transacted, namely, created the right communication climate, chose the right time (for example, in the sacred month), and chose the right place. They also chose a strategy involving diplomacy, negotiation, and letters to the leaders. Subsequently, they integrated, that is, offered concessions to align several interests, and then protected to ensure that the agreement made could actually be implemented.

BRPs from an Islamic perspective are inspired by the stories of the struggle of Prophet Muhammad and his companions in spreading Islam. The definition of BRPs from the perspective is people who represent Muslims or representatives of opposing parties. People who were tasked with dealing with external parties during the reign of Prophet Muhammad and his companions were called caliphs or deputies (*al-wukalâ'*). The effectiveness of an organization is also influenced by its external environment. For this reason, the organization needs representatives. These organizational representatives are positioned to carry out the mission and vision of the organization. With the emergence of the terms caliph and deputy (*al-wukalâ'*), this is a new finding that enriches other names for BRPs, as explained in several articles that people who are tasked with representing the organization to interact to make deals with other parties are called by several names, namely BRPs, marginal man, and boundary spanner. These caliphs and deputies, as a function of the BRPs, are the face of an organization whose job is to influence internal and external parties within the organization. In Islamic history, they were in the position of peace negotiators in war, samsara (trade intermediaries), representatives of organizations for deliberation with other parties, and representatives of the people who were included in *ahlu al-halli wa al-aqdi*. This position emphasizes the function and role of the BRPs during the reign of Prophet Muhammad. They became representatives of the organization to deal with people outside the organization by conducting missions from the (internal) leadership of the organization.

Therefore, as part of the BRPs, the caliph and deputy (*al-wukalâ'*) must have adequate competence. In several stories of the Prophet

Muhammad and his companions, the competence of the caliph and deputy (*al-wukalâ'*) is being trustworthy, and honest; having communication, listening, and reliable negotiation skills; being polite, tolerant, broad-minded, able to provide peace (stable emotions), easy to get along with, able to compete, brave to take risks, and humble. Competencies of caliph and deputy (*al-wukalâ'*) are in line with the competencies of the BRPs, namely, the need to understand the environmental situation and be sensitive to the culture of the partner being faced so that they are able to communicate persuasively and effectively, as the Prophet Muhammad did every time he faced someone; he first understood how the person was, then he responded carefully and appropriately because the Prophet was able to take an interpretive and naturalistic approach to the subject of his chapter.

These competencies need to be possessed by the caliph and deputy (*al-wukalâ'*) because they have main activities that are full of challenges and risks, including the following. The Prophet Muhammad and his companions were planning agreements by defining problems, collecting issues, defining interests, analyzing the opposing party (the Prophet Muhammad tried to understand who he was talking to), evaluating the social context of negotiations, creating the right communication climate, choosing the right time (for example in the sacred month), and choosing the right place. The leader then chooses a strategy that includes diplomacy, negotiation, concessions, and letters to the leaders.

Conclusion

This chapter implies that discussions about an organization's representative to external parties have existed since the time of Prophet Muhammad. Adams (1976) terms this as BRPs. During the reign of Prophet Muhammad, people who became representatives of the organization to relate to external parties were called caliphs or deputies (*al-wukalâ'*). The results of this chapter can be used as a reference based on the concept of integration-interconnection to understand people in the BRPs position, which has existed since the time of Prophet Muhammad but has not been standardized. The results of this chapter also confirm that the Prophet was a leader who was an expert strategist, diplomacy expert, and communication expert and exemplified the figure of a caliph leader on earth who played the role of BRPs.

The limitation of this study is the limited number of primary sources, considering that few scholars have explored the concept of organizational psychology from an Islamic perspective. However, even though the number is still limited, the articles obtained as primary

sources are considered adequate because they complement each other, enabling a comprehensive conclusion to be drawn about how Islam discusses people in BRP positions. This includes an explanation of the definition of BRPs from an Islamic perspective, various BRP positions from an Islamic perspective, and BRP competencies and work activities from an Islamic perspective. Additionally, the chapter provides a foundation for future researchers to delve deeper into this topic, encouraging more robust academic engagement with organizational psychology in Islamic contexts. By addressing this gap, the chapter also highlights the potential of Islamic principles to enrich and diversify existing organizational psychology frameworks.

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Chapter 12

The Influence of Social Capital and Religiosity in Building Inter-Religious Harmony in Nglinggi Village, Klaten Regency

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Abstract

This chapter examines the role of social capital and religiosity in fostering interfaith harmony in Nglinggi, Klaten Regency. Social capital, which includes trust, norms, and networks, enables communities to collaborate toward common goals, while religiosity influences these relationships. Using a quantitative approach and SEM-PLS analysis, the chapter surveyed 100 residents to assess the impact of social capital and religiosity on harmony. The findings show that trust, norms, and networks positively influence harmony, with religiosity mediating these relationships. Specifically, religiosity positively mediates the effects of trust, community norms, and networks on harmony, suggesting that individuals with strong religiosity and social capital are more likely to promote peaceful coexistence.

Keywords: Harmony, tolerance, religiosity, social capital, tolerance attitudes

Introduction

The development of tolerance among religious people today is essential in various countries and has always been the focus of struggle

among religious believers to achieve a peaceful and harmonious life based on the concept of understanding and living together. The issue of religious intolerance remains crucial in the life of society, nation, and state. Until now, there are still community groups involved in acts of intolerance (Muhdina 2015). One of the causes of intolerance-related conflict is the stereotype of one group against another group of a different religion. Several cases involving physical attacks, murders, burning places of worship, and destruction of religious holy sites have occurred in various parts of the world (Yunus 2014). Such incidents not only undermine interfaith relationships but also threaten the unity and stability of diverse societies.

Inter-religious and inter-ethnic conflicts in Indonesia often arise, either overtly or covertly, due to competition for support or efforts to maintain the purity of religious teachings. In fact, in situations where ethnicities are the same, religious differences can still be a source of conflict (Purna 2016). Conflict is often caused by two main factors. First, external factors, relating to economic, political, social, injustice, and poverty issues. Second, internal factors, which relate to a narrow understanding of religion and a lack of recognition of cultural and religious diversity. These conflicts are often exacerbated by misinformation and the spread of provocative narratives, which fuel suspicion and hostility. Addressing these issues requires promoting dialogue and fostering mutual understanding among different groups to reduce tensions and build trust.

These internal factors can trigger intractable conflicts. Conflicts of inter-religious tolerance in Indonesia are increasing, and this can be caused by internal and external factors. Internal factors involve radical and extreme understandings of religion and the use of religion for personal gain, such as hedonism and opportunity. External factors include economic, political, social, and environmental issues that can affect disharmony between religious believers (Pramitha 2017). One of the problems that Indonesians continue to face, now and in the future, is how to wisely manage the diversity of society. To achieve the desired level of harmony, it is necessary to adopt an attitude of tolerance, equality, and cooperation, so that people can live in peace and peace with mutual respect between individuals of similar and different religions (Rusydi and Zolehah 2018).

Meanwhile, there are six types of religious conflicts in Indonesia: moral, sectarian, communal, political/policy, terrorism, and others. In the period 2017–2019, 27 cases were investigated, including one related to terrorism, 14 cases of communal (interreligious) conflicts, and 12 cases

of sectarian (intrareligious) conflicts. Religious conflicts of a communal nature are the most common, followed by sectarian conflicts and terrorism. For example, communal conflict involves the refusal to use houses as places of worship for some churches in Jakarta. Meanwhile, sectarian conflicts include rejection of the Ahmadiyah community in Bogor and conflicts related to church leadership in Bekasi. There are also cases of terrorism, such as the closure of Ma'had Ibn Mas'ud in Bogor (Balitbang Diklat Kemenag 2019). These cases demonstrate the complexity of religious tensions, which are often rooted in historical grievances and perpetuated by socio-political factors. Addressing these challenges requires consistent dialogue and inclusive policies to uphold the rights of all religious groups.

The Indonesian government implements sustainable development in accordance with the Sustainable Development Goals (SDGs) included in goal 16, namely promoting peace, justice, and strong institutions. These goals include supporting peaceful and inclusive societies for sustainable development, as well as building effective, accountable, and inclusive institutions at all levels. The Ministry of Religious Affairs also leads the mainstreaming program of religious moderation to promote peace, respect plurality, and advance human life by promoting values such as tolerance, compassion, and nondiscrimination (Balitbang Diklat Kemenag RI 2019).

Religious development plays an important role in state development efforts. In the face of today's spirit of pluralism and the complexity of religious diversity, religious development communication is considered a scientific approach derived from various schools of thought. Communication of religious development is a communication process used to implement development plans in the realm of religion by a country (Sazali 2015). This process serves as a bridge to disseminate values of tolerance, unity, and mutual respect among religious communities. Effective communication in this context requires collaboration between government authorities, religious leaders, and community organizations to ensure inclusivity. Furthermore, it promotes the integration of religious principles into broader social and national development goals, fostering a cohesive and harmonious society.

Social capital refers to the norms, networks, and beliefs that enable a group or society to achieve common goals that its members cannot do in isolation. It can be a useful conceptual tool for analyzing conflict dynamics and peace processes. This highlights the importance of relationships in conflict and its resolution, and how these relationships change as conflict develops. Social capital has a significant role in

maintaining inter-religious harmony (Kilroy 2021). Related to these indicators, derived from the basic concepts of social capital in society, namely beliefs, norms, and social networks, are core principles in the understanding of social capital (Coleman 1988; Putnam 1993; Wojciechowska 2021; Chafai 2023).

Social capital enables individuals and groups to interact more effectively, build trust, and enhance cooperation. It facilitates interfaith dialogue, resolves conflicts, and promotes the values of equality and justice. Moreover, social capital strengthens the sense of solidarity among different religious groups, helps in overcoming tensions, and provides mutual support in achieving inclusive goals. Thus, social capital is not only the foundation of harmony but also an essential tool for maintaining peace and stability in diverse societies (Kudubun, 2015; Nuriyanto, 2018; Futaqi, 2020). By fostering collaboration and mutual understanding, social capital creates an environment where shared challenges can be addressed collectively, further reinforcing long-term harmony and coexistence.

Another important factor in creating harmony is religiosity. Religiosity encompasses activities related to teachings, doctrines, values, religious ceremonies, and the understanding of religious beliefs. Meanwhile, spirituality pertains to a deep self-understanding that motivates individuals to apply values in their social lives. Social capital and religiosity are essential components of social development, particularly in fostering harmony among religious communities. When combined, these elements not only encourage mutual respect and understanding but also provide a strong foundation for collaborative efforts in addressing communal challenges. Moreover, the integration of religiosity and spirituality into social frameworks promotes a shared sense of purpose, enhancing the sustainability of harmonious relationships over time.

This chapter addresses two main questions: how to describe the condition of religious harmony in Nglinggi, Klaten Regency, and how alternative strategies are implemented to build harmony within communities. This chapter employed a quantitative method in the context of Nglinggi Village, Klaten Regency. According to BPS data from 2021, the total population of Nglinggi was 2,126 residents. The sample was defined as a subset of the population that served as the primary source of data for this chapter. The sample criteria included individuals aged 17 years or older, as stipulated by Article 8 of Law Number 22 of 2009, which designates individuals aged 17 as adults eligible for identification cards and thus considered to have legal responsibilities.

Based on this criterion, the population fitting the age requirement consisted of 1,348 inhabitants.

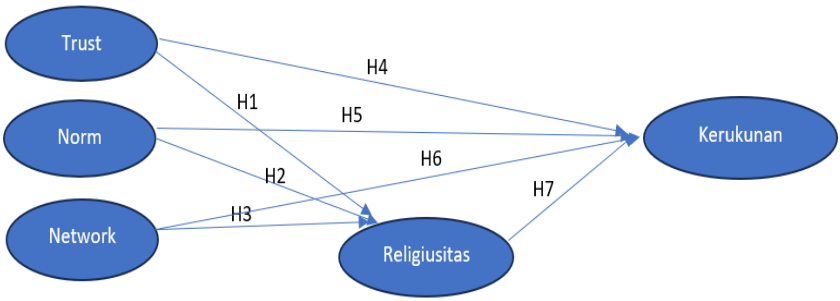
Tabel 1. Population and sample of Nglinggi, Klaten

No	Hamlet	Religion					
		Islam	Christian	Catholic	Hindu	Buddha	Total
1.	Pokoh	262	7	50	1	0	320
2	Mlaran	328	14	147	0	0	489
3	Nglinggi	190	12	104	6	0	312
4	Gatak	118	21	37	0	1	177
5	Hadirejo	15	0	35	0	0	50
	Total	913	54	373	7	1	1348

The research sampling was conducted using a non-probability sampling system. The sample was selected through the cluster random sampling method, resulting in a total of 100 respondents. The criteria for respondents in this chapter were individuals aged 17 years or older and residing in the Nglinggi area. The data comprised both primary and secondary sources. Primary data were collected through interviews supported by questionnaires and field observations. The research instruments included structured questionnaires and guides for conducting in-depth interviews. Data analysis was performed quantitatively using Structural Equation Modeling (SEM), which provides a robust framework for examining relationships between variables and validating the proposed research model.

The data were collected through questionnaires, interviews, and direct observation to the field. Using structural equation analysis model partial least square (SEM-PLS) version 3. Partial Least Square (PLS) is one of the most popular methods of data analysis and research model development (Ghozali 2014). Data collection techniques by distributing questionnaires and in-depth interviews. The questionnaire contains research questions that describe the research variables. The scale of the study used a Likert scale of one to four. Likert scale starts from one to four with the following description: Weight value = 4 (strongly agree): Weight value = 3 (agree); Weight value = 2 (disagree); Weight value = 1 (strongly disagree).

The hypothesis of this study is as follows:



H1 : Trust positively affects religiosity
H2 : Norms positively affect religiosity
H3 : Network positively affects religiosity
H4 : Trust positively affects harmony
H5 : Norms positively affect harmony
H6 : Network positively affects harmony
H7 : Religiosity positively affects harmony

Furthermore, Table 2 presents an overview of reliability and construct validity showing that all latent variables have consistency or reliability above 0.70. Ghozali (2014) says constructs are considered reliable when the value of composite reliability and Cronbach's Alpha is greater than 0.70. In addition, both composite reliability and Cronbach's Alpha make the AVE value > 0.50, meaning that the model tested is considered good because it has a value of more than 0.50 (Ghozali 2014).

Table 2 Reliability and validity construct

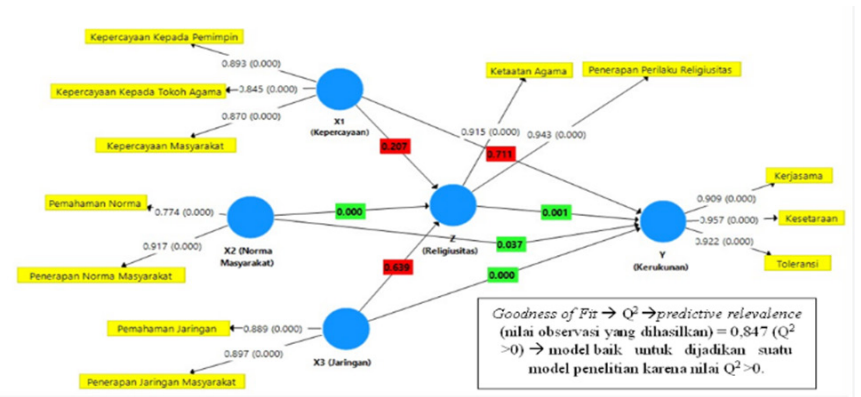
Variable	*Cronbach's Alpha*	*Composite Reliability*	*Average Variance Extracted (AVE)*
X1 (Trust)	0.839	0.903	0.756
X2 (Community Norms)	0.627	0.836	0.720
X3 (Network)	0.747	0.888	0.798
Y (Harmony)	0.921	0.950	0.864
Z (Religiosity)	0.843	0.927	0.863

Data quality and measurement

The population of respondents in the study was the people of Nglinggi Village, South Klaten District, Klaten Regency with a distribution of 5 hamlets: Pokoh with 24 respondents, Mlaran 36 respondents, Nglinggi 23 respondents, Gatak 13 respondents and Hadirejo 4 respondents. The total respondents in this study amounted to 100 respondents consisting of 38 men and 62 women. Most respondents belong to the elderly category with an age range of 38-60 years as many as 76 people. Then continued with respondents with the young category of 17-27 years as many as 13 people and the adult category of 28-37 years as many as 11 people. The majority of respondents received 51, high school educations, then 21 junior high school students, 11 elementary school students, 12 undergraduates, 3 diplomas and 2 respondents did not attend school.

The structural equation analysis of the partial least square (SEM-PLS) model is described in two parts, namely the evaluation of the outer model and the inner model. In the evaluation section, it is explained based on each model. The outer model evaluation is based on the outer loading value of each indicator as well as construct validity and reliability. This study used an outer loadings value of 0.50 (Ghozali 2014). The outer loadings testing process is carried out in 2 stages through the PLS algorithm process to find out unqualified indicators above 0.50.

Figure 2: Outer loadings test results



After passing the outer model test and obtaining quite good (acceptable) results, then a structural model evaluation was carried out. The parameters used for the evaluation of inner nodes in smartPLS are the determinant coefficient (Test R2) and the path coefficient or t-value. The R2 value is used to measure the rate of variation of the independent

variable's change. The R2 value in the Trust variable is 0.839; Community Norms of 0.627; Network of 0.747; Harmony is 0.921 and Religiosity is 0.843. The value of the coefficient of determination (R2) is used to calculate Goodness of Fit (GOF) or (model feasibility test) because in SmartPLS there is no special menu for calculating GOF. GOF values are used to indicate and describe the fit of a model. GOF reflects how much the dependent variable (Y) can be described by the independent variable (X). Based on the calculation results, the Q2 value is 0.996.

This means that the independent variable (X) consisting of Beliefs, Community Norms, Networks, and (Z) Religiosity can explain 99.6 percent of Harmony and the remaining 0.4 percent is explained by other variables that are not included in the model. Thus, it can be concluded that this research model is good to be used as a research model because of the value of Q2 >0. This is because the value of Q2>0 already shows predictive relevalence (the resulting observation value). After calculating the Goodness of Fit (GOF), the next analysis is testing the hypothesis with path coefficients. The path coefficient is a coefficient that indicates the degree of significance in hypothesis testing. The hypothesis used in this study is the one-tailed hypothesis. A hypothesis is accepted if it has a t-statistic value greater than 1.96.

Structural model evaluation is carried out to see the influence between variables both direct and indirect influences or mediation, coefficient of determination (R2), path coefficient. In the hypothesis test, the significance value must be greater than 0.05 for the variable to be declared significant (Hair et al. 2022). Table 3 displays the path coefficient values for the direct influence hypothesis test.

Table 3. Direct influence path coefficient test

Path Coefficient	T *Statistict*	P *Values*	Description
X1 (Trust) -> Y (Harmony)	0,370	0,711	Rejected
X1 (Trust) -> Z (Religiosity)	1,262	0,207	Rejected
X2 (Community Norms) -> Y (Harmony)	2,094	0,037	Accepted
X2 (Community Norms) -> Z (Religiosity)	3,919	0,000	Accepted
X3 (Network) -> Y (Kerukunan)	3,538	0,000	Accepted
X3 (Network) -> Z (Religiosity)	0,470	0,639	Rejected
Z (Religiosity) -> Y (Harmony)	3,396	0,001	Accepted

Based on the data that has been done, it shows that trust does not have a significant effect on harmony because it has a pvalue value of 0.711 > 0.05. Belief also has no significant effect on religiosity because it has a pvalue of 0.207 > 0.05. Community norms have a significant effect on harmony which is characterized by a pvalue value of 0.037 < 0.05. Community norms also have a significant effect on religiosity, where the pvalue value is 0.000 < 0.05. The network has a significant effect on harmony because it has a pvalue of 0.000 < 0.05. However, the network did not have a significant effect on religiosity because the pvalue value was 0.639 > 0.05. Religiosity has a significant effect on harmony shown with a pvalue value of 0.001 < 0.05.

Hypothesis test: mediation

Mediation testing was conducted to see the role of religiosity variables in mediating influences between variables. Based on table 4 data, it shows that the variable of religiosity is only able to mediate the influence of community norms on harmony. This is indicated by a pvalue of 0.013 < 0.05. Conversely, religiosity does not mediate the influence of belief on harmony because it has a pvalue of 0.244 < 0.05. Likewise, religiosity does not mediate the influence of networks on harmony, where pvalues are 0.648 > 0.05.

Tabel 4. Mediation pathway coefficient

Mediation Pathway	T *Statistics*	P *Values*	Description
X1 (Trust) -> Z (Religiosity) -> Y (Harmony)	1.166	0.244	Rejected
X2 (Community Norms) -> Z (Religiosity) -> Y (Harmony)	2.497	0.013	Accepted
X3 (Network) -> Z (Religiosity) -> Y (Harmony)	0.457	0.648	Rejected

Path coefficient (direction of influence)

Table 4 shows the values of the path coefficients relating to the direction of influence whether positive or negative. Based on the results of data processing that has been carried out using SmartPLS software version 3 shows that trust shows a positive influence on harmony (0.038) and religiosity (0.148). It can be concluded that the better the trust will make harmony and religiosity the better. Community norm variables also have a positive influence on harmony (0.270) and religiosity (0.562), so it can be concluded that a society that has good norms is considered to

show good harmony and religiosity. Likewise, the influence of networks on harmony (0.347) and religiosity (0.056) choose positive influences. This shows that high networks will make harmony and religiosity higher or better.

Tabel 5. Path coefficient (direction of influence)

Path Coefficient	Original Sample (O)
X1 (Trust) -> Y (Harmony)	0,038
X1 (Trust) -> Z (Religiosity)	0,148
X2 (Community Norms) -> Y (Harmony)	0,270
X2 (Community Norms) -> Z (Religiosity)	0,562
X3 (Network) -> Y (Trust)	0,347
X3 (Network) -> Z (Religiosity)	0,056
Z (Religiosity) -> Y (Harmony)	0,296
X1 (Trust) -> Z (Religiosity) -> Y (Harmony)	0,038
X2 (Norma Masyarakat) -> Z (Religiosity) -> Y (Harmony)	0,148
X3 (Network) -> Z (Religiosity) -> Y (Harmony)	0,270

The mediation path consists of three, namely first, religiosity mediates the influence of belief on harmony has a positive influence. This means that someone who has beliefs will increase his religiosity so that he tries to create chaos. Second, religiosity mediates the influence of societal norms on harmony to have a positive influence. That is, a person who has good religiosity and good societal norms will definitely make him increase the desire for harmony or live in harmony. Third, religiosity mediates the influence of networks on harmony to have a positive influence. That is, people who are religious and have a wide network are more willing to live in harmony.

Process of building harmony

The results showed that the process of building harmony is strongly influenced by beliefs, norms, and networks. Studies on social capital and its role in fostering inter-religious harmony (Mustolehudin 2016; Nuriyanto 2018) highlight the importance of these factors. Mediation testing revealed three key findings: first, religiosity mediates the influence of belief on harmony, showing positive effects. Second, religiosity mediates the influence of community norms on harmony,

also with positive effects. Third, religiosity mediates the influence of networks on harmony, demonstrating similarly positive outcomes. These findings underscore the central role of religiosity as a bridge that translates shared values and practices into harmonious relationships. The interaction between religiosity and social capital facilitates trust-building, enhances collaboration, and strengthens communal bonds. Furthermore, this synergy helps sustain harmony by aligning individual beliefs and collective norms with broader social goals.

However, the data implied that individuals who possess religiosity, beliefs, community norms, and networks tend to have an increased desire for harmony or a peaceful life. This aligns with the study of religiosity in fostering harmony (Alfariz, 2021), the relationship between religiosity and tolerance in building harmony (Sutomo, 2014), and interreligious harmony's three main dimensions—perceptions, attitudes, and cooperation between religious communities—which are considered crucial (Hermawati et al. 2017). In the context of tolerance issues, the concept of tolerance is defined as respect for the behavior of others, with an emphasis on the importance of ethics or rules in regulating communication between religious believers to achieve interreligious harmony and peace (Bakar 2015; Yunaldi 2019). Furthermore, promoting awareness of these ethical guidelines and fostering mutual understanding can strengthen the framework of tolerance, making it a more sustainable foundation for long-term harmony among diverse religious communities.

Overall, building inter-religious harmony encompasses five main aspects: issues of tolerance, social capital, religiosity, and harmony. Religiosity empowers spirituality to foster independence and responsibility in daily life (Suminta, 2017; Denny Najoan, 2020; Alfariz, 2021). Several factors influence an individual's religiosity. First, the influence of education and social pressure plays a significant role in shaping religiosity. These social influences include aspects of education, tradition, and societal pressures that impact a person's level of religiosity. Second, the experience factor is also crucial. Individual experiences, including spiritual moments such as uplifting, conflicting, or emotional religious encounters during rituals, deeply influence one's religiosity. These experiences can significantly shape an individual's religious attitudes and practices (Umam, 2021). Moreover, the interplay of education, societal norms, and personal spiritual experiences creates a dynamic foundation that reinforces the development of religiosity, which in turn contributes to stronger inter-religious harmony.

Conclusion

The influence of social capital and religiosity in harmony can be explained by the fact that norms show a significant influence on inter-religious harmony and also on the level of individual religiosity. Networks influence inter-religious harmony, but do not show a significant effect on the level of religiosity. Religiosity shows a significant relationship with inter-religious harmony. Religiosity only functions as a mediator between societal norms and harmony, while not showing a role as a mediator in the relationship between beliefs or networks and the level of inter-religious harmony. One alternative in building an attitude of tolerance is to strengthen and maintain trust and networks that exist between various levels of society. This strategy aims to maintain inter-religious harmony by emphasizing the development of trust and solid relationships in the midst of society.

Meanwhile, social capital and religiosity have an important role as alternative strategies in building inter-religious harmony. Social capital facilitates trust, dialogue, and interfaith community engagement, while religiosity encourages respect for differences, shared values, and the positive role of religious institutions. Together they strengthen understanding, tolerance, and promote values such as compassion and justice as the foundation of interreligious harmony.

Further research can investigate the influence of belief on religiosity with a focus on key elements of belief that influence an individual's level of religiosity, including analysis of psychological aspects and in-depth religious experiences. Beside that, comparative research can also explore the role of norms, especially in different sub-groups of society, to understand how cultural and demographic differences affect the influence of norms on individual religiosity, and expand research by comparing the impact of different types of social networks on individual religiosity, especially focusing on religious networks versus general social networks to gain deeper insight into the role of social interaction in this relationship.

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Chapter 13

Standing Together Through Ups and Downs: How Ahmadi Brotherhood Endured Amid Persecution and Threats?

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Abstract

The long history of persecution and threats faced by the Ahmadiyya community in Indonesia has naturally fostered a strong sense of brotherhood within the community, which is essential for maintaining its internal dynamics and sustainability. This chapter explores three key aspects that contribute to sustaining brotherhood within the internal community. First, the dogmatic realm focuses on strengthening capacity building based on the community's core values and tenets. Second, the structural aspect plays a crucial role in maintaining and controlling the congregation's internal stability. This is exemplified by hierarchical chains of authority that extend from the central Ahmadiyya Caliphate headquarters in London to local branches worldwide. The approaches and programs implemented are built upon a robust organizational foundation that requires strict adherence. These structural mechanisms significantly contribute to fostering brotherhood within the Ahmadiyya community. Third, cultural relations emphasize the importance of stakeholders who actively contribute to building and nurturing brotherhood. The engagement of key actors in networking and managing relationships—both internally and externally—plays a decisive role in steering the processes of social integration and harmony within society.

Keywords: Ahmadiyya, external threats, persecutions, brotherhood, solidarity

Introduction

The historical insights provided by classical conflict theorists suggest that social conflicts generally lead to two inevitable outcomes: they can either create discord and division or they can foster internal solidarity within a group (Coser 1957, 1966, 2011; Savur 1975). In diverse and pluralistic societies, conflicts tend to result in division. In contrast, in societies characterized by strong in-group ties and communal traits, conflicts often strengthen fraternity and solidarity, reinforcing the boundaries and identities of each group—especially when conflicts target a minority group with a cohesive and organized identity (North, Koch, and Zinnes 1960). This observation aligns with the experiences of Ahmadiyya adherents in Indonesia, who have often faced persecution and threats from both society and the state. The Ahmadiyya adherents employ strategies to confront external violence by fostering communal bonding, brotherhood, togetherness, and capacity building, aimed at enhancing internal fraternity and solidarity among their members. These efforts not only help maintain their collective resilience but also reinforce their shared identity in the face of ongoing marginalization.

Meanwhile, the experience of conflict faced by the Ahmadiyya in Indonesia, unfortunately, has yet to receive special attention regarding its role in strengthening and fostering internal fraternity within the community. Following persecution and threats, the dynamics of community solidarity and the reinforcement of internal brotherhood within the Ahmadiyya adherents are crucial areas to explore to assess their existence and resilience. Both the government and society have not only discriminated against the rights of the Ahmadiyya minority but have also legally sought to dissolve the community (Naipospos and Robert 2009). This is evidenced by the 2008 Joint Ministerial Decree (SKB) of Three Ministers, which prohibited Ahmadiyya adherents from practicing their religious activities. This prohibition has triggered social exclusion for the Ahmadiyya across Indonesia. Examples include administrative discrimination in Manislor, Kuningan, West Java (Tirto.id, accessed December 20, 2020), and, more recently, threats of dissolution against Ahmadiyya's annual meeting, known as Jalsah, by the local government of Kuningan Regency (Kuningankab 2024; BBC 2024). Additionally, there have been instances of Ahmadiyya adherents being expelled from their hometowns, such as in Lombok, West Nusa Tenggara, where they have been living in shelters for the past 10 years (Tirto.id, accessed December 20, 2020). These incidents highlight the persistent challenges faced by the Ahmadiyya community in exercising their religious freedoms and maintaining their communal activities.

This chapter analyzes the function and role of conflict in strengthening and solidifying internal fraternity within the Ahmadiyya adherents. Under the pressure of threats and violence, the experience of fostering internal brotherhood among Ahmadiyya becomes a crucial focus of this chapter. Another significant element is how they manage conflicts, seek solutions, and simultaneously reinforce their existence and integration. Ahmadiyya adherents across various regions in Indonesia have experienced attacks and violence (Sodik et al. 2022; Suryana 2019, 2018. 2017). Such experiences continue to loom as threats to Ahmadiyya communities in several areas. Therefore, exploring how fraternity is built amidst such threats of violence becomes a compelling subject of investigation. Parung's position as the structural center of the Ahmadiyya community in Indonesia is critical to examine, especially in understanding how the community manages and maintains national integration. This aspect is a key focus of this chapter. The conflict in Parung has been relatively controlled, making the patterns of internal communication among Ahmadiyya adherents in Parung a central point for development in this study.

Solidarity and fraternity in times of conflict are viewed as positive aspects that can enhance unity within a group. This idea was developed by sociologist Lewis A. Coser in his book, *The Functions of Social Conflict* (1956). Coser argued that conflict can reinforce the internal cohesion of a community: the more a group experiences pressure, the stronger its unity tends to become. He emphasized that conflict can serve as a means to strengthen fraternity and communal bonds among group members. The challenges faced by a group often act as catalysts for fostering a greater collective awareness among its members. In this regard, external pressure acts as a unifying factor, promoting the development of stronger solidarity. Therefore, this theory provides an effective framework for analyzing the social dynamics of fraternity within the Ahmadiyya community in Indonesia during difficult times of conflict and violence. It offers valuable insights into how external pressures can serve as a unifying force, fostering resilience and strengthening the collective identity of the community.

Using a qualitative approach, I conducted fieldwork specifically for this research from October 10–14, 2023, in Parung, Bogor, the headquarters of the Ahmadiyya Muslim Community (JAI) in Indonesia. I engaged in a close live-in experience to systematically explore the practices and experiences underpinning fraternity among Ahmadis in Indonesia. Parung was chosen as my destination due to its role as the highest structural authority in Indonesia, capable of shaping policies for

subordinate Ahmadiyya structures. While I conducted observation in other regions, such as Manislor, Kuningan (a place I have visited most often and regarded as a family since 2007), Wanasigra, Garut (2010), Semarang (2011), West Nusa Tenggara (2009), Gondrong, Tangerang (2015), Palu (2013), Batam (2010), Kediri (2010), and Malang (2009), this visit to Parung offered a distinct perspective. Additionally, I have visited Ahmadiyya communities abroad, including Malaysia (2012), Singapore (2013), and Germany (2014).

From my extensive experience researching the Ahmadiyya, my first major work was a dissertation titled *Challenging the Stigma of Heresy: The JAI's Strategies in Facing Takfiri Accusations*, which I defended to earn my doctoral degree at UGM in 2015. Following this, research articles related to the Ahmadiyya were published consecutively in various journals and proceedings, including *The Art of Compromise of the Indonesian Ahmadiyya Community in Yogyakarta* (Sodik and Sujibto 2020); *The Inception of SKB in Ahmadiyya: From State of Power to State of Law* (Sodik, Gufron, and Sujibto 2022); *Reconciliation and Fulfillment of Civil Rights: The Case of Ahmadiyya Adherents in Manislor, Kuningan, West Java* (Sodik, Sujibto, and Gufron 2023); and *Agama Faktual: Pertarungan Wacana dan Dinamika Sosiologis Jemaat Ahmadiyah di Indonesia* (Sodik and Sujibto 2024). My works on the Ahmadiyya, both authored independently and co-authored, will continue to contribute significantly to the academic and scholarly landscape in Indonesia and internationally. These publications reflect my ongoing commitment to understanding the dynamics and challenges faced by marginalized communities, particularly in the context of religious identity and social integration.

Leadership and management level

The Ahmadiyya adherents employ various strategies to strengthen fraternity and solidarity in the face of constant threats and persecution. As I discussed in my dissertation, one key approach they use is the art of self-defense. The community utilizes a variety of media and methods to sustain and enhance their presence. They build support networks through both formal and informal channels, both within and outside the community. These efforts not only ensure the community's survival but also reinforce their collective identity and unity among members. Their resilience in the face of adversity allows them to maintain a strong sense of togetherness, even amidst ongoing challenges. By doing so, they continue to promote their values and protect their religious practices in a hostile environment.

Fraternity and solidarity within the organization refer to the level of unity, mutual support, and togetherness among its members. This creates a sense of connection and interdependence between members, which in turn strengthens internal relationships and improves organizational performance. Fraternity and solidarity are key elements in building a positive and productive organizational culture, especially in conflict situations experienced by the Ahmadiyya community. By fostering a sense of shared purpose, these values enable the organization to navigate external pressures and challenges more effectively. Furthermore, they contribute to the resilience of the community, allowing it to maintain unity and continuity despite ongoing adversity.

The internal management of the Ahmadiyya community in Parung has its own way of strengthening cohesion and solidarity at the organizational level. Fraternity and solidarity within the organization refer to the degree of unity, mutual support, and togetherness among its members. This creates a sense of connection and interdependence, which in turn strengthens internal relationships and enhances organizational performance. Fraternity and solidarity are key elements in building a positive and productive organizational culture, especially in the context of the conflict pressures previously experienced by the Ahmadiyya community. Below are some of the ways and methods developed internally at the leadership level of the Ahmadiyya community.

Top-down and structural approach

Parung serves as the central leadership hub for the Ahmadiyya community in Indonesia, playing a vital role in fostering and enhancing fraternity within its members. To achieve this goal, leaders work to strengthen bonds of brotherhood and instill Ahmadiyya values in a systematic way, utilizing key stakeholders such as leaders, *ustaz* (religious teachers), and respected elders. These individuals are recognized as important figures who uphold the integrity of the Ahmadiyya community both in Parung and throughout Indonesia. The leadership in Parung ensures open communication with leaders from various branches across the country, facilitating smooth information flow within the organization. When the adherents feel that they can speak and listen freely, it significantly strengthens their sense of unity with the community.

After a decision is made at the central level, the leaders immediately coordinate with all leadership elements beneath them, involving all members of the leadership in Parung and the regional branches in the planning process. This approach fosters a shared sense of ownership

of the organization's goals and direction. At the same time, the leaders maintain cultural aspects, such as strengthening the culture of care within the Ahmadiyya adherents by demonstrating a sense of shared destiny and struggle. This method of cultural development has nurtured solidarity and fraternity within the congregation. Such initiatives can be achieved through social activities, emotional support, and attention to individual needs. This way, the emphasis on Ahmadiyya values can be maintained widely and vibrantly. The role of the *ustaz* is crucial in this context. It is essential to identify and highlight the shared values that underpin the organization, ensuring that all decisions and actions align with these values.

In addition, the leaders also strengthen capacity building through education and training based on the community. The approach involves providing training to members to enhance their skills and knowledge on one hand, while simultaneously nurturing and reinforcing solidarity on the other. This method has helped create a sense of solidarity, as members feel they are growing together. Amid the strengthening of individual capacity within the community, the leaders have developed efforts to establish a shared identity by creating symbols, slogans, or mottos that represent the Ahmadiyya adherents. This approach has strengthened collective identity and pride. Strengthening solidarity and fraternity within the organization is an ongoing effort. It requires continuous attention and commitment from all members of the organization to maintain strong and harmonious relationships.

Maintaining rabtah *with external stakeholders*

Rabtah, also called *silaturahmi* is an activity of visiting and meeting with others, holds great significance in social, cultural, and religious contexts, especially in Indonesian society. Essentially, *rabtah* is at the core of many cultural and religious values in Indonesia. Its main function is to shape and maintain positive relationships between individuals and communities, as well as to promote a sense of brotherhood, unity, and social harmony. In the context of an organization, the establishment of *rabtah* between leaders and stakeholders is crucial for achieving success and ensuring the continuity of the congregation. In principle, *rabtah* among leaders is vital because it strengthens coordination and synergy. *Rabtah* enables the organization's leaders to coordinate effectively. They can share information, discuss strategies, and ensure that every part of the organization is moving in the same direction. This prevents overlap and promotes synergy.

The tradition of *rabtah* within the Ahmadiyya community directly teaches about maintaining ties of *silaturahim* and networking. In the context of the leaders and stakeholders in Parung, *rabtah* strengthens the alignment of goals, meaning that through regular meetings and open communication, the organization's leaders can ensure that all members have a uniform understanding of the organization's objectives and vision. This reduces confusion and misunderstandings. Additionally, *rabtah* fosters the development of mutual trust and respect among members, which in turn creates a more harmonious and productive working environment. This activity is not limited to the leaders but also involves members at various levels, thereby fostering a stronger sense of togetherness. By maintaining *rabtah*, the Ahmadiyya adherents can more easily face both external and internal challenges with solid solidarity.

In addition, togetherness and unity among leadership significantly enhance problem-solving efficiency. Leadership meetings provide a platform to address issues that arise within the organization. Collaborative problem-solving helps identify better solutions and reduces conflicts. Another beneficial aspect of fostering strong relationships within the leadership is the development of a cohesive leadership culture. By maintaining strong connections, the organization's leaders can establish a unified front, which creates a solid image appealing to both members and external stakeholders, ultimately supporting the organization's growth and achievements. Frequent meetings also strengthen trust and solidarity among leaders. Close relationships within the leadership team foster mutual understanding of each other's roles and responsibilities, helping to build positive relationships. This understanding reduces conflicts and contributes to a harmonious working environment.

Embracing other supportive communities

Building relationships with different communities is essential for achieving balance and harmony in a diverse society. Establishing connections with other organizations offers various benefits. This relationship-building process can enhance collaboration and facilitate resource sharing. By partnering with other organizations, you can exchange resources, knowledge, and experiences to reach common goals or tackle complex challenges. Moreover, developing such relationships helps expand your professional network. A broader network of contacts can be incredibly beneficial for career development, business opportunities, and personal growth. Additionally, forming ties with other organizations can introduce you to new opportunities, providing

insights into projects, programs, or activities that you might not have known about previously.

In addition to the figures and elites of the Ahmadiyya in Parung, there are also external actors involved in the reconciliation efforts in Parung, Bogor. Their involvement can be either individual or represent the organizations and institutions they lead. The involvement of organizational leaders in addressing the Ahmadiyya issue in Manislor shows a positive trend in efforts to resolve a long-standing conflict. Some of the external actors intensively involved in promoting peace in Parung include: (1) NU Parung: Nahdlatul Ulama (NU) at the district level, such as PCNU Parung, which has played a crucial role in the reconciliation efforts. They are committed to creating a peaceful environment and supporting dialogue between Ahmadiyya and other Muslim communities; and (2) Humanitarian activists and NGOs: Several non-governmental organizations (NGOs) and humanitarian activists in the Parung area are involved in supporting the reconciliation process. They encourage dialogue, peace, and better understanding between different groups.

Community level

In situations of conflict, self-defense is aimed at reinforcing fraternity and internal solidarity within the community. Several strategies and processes are employed when addressing conflicts that have previously arisen against the Ahmadiyya community. First, internal defense is approached through negotiation, which is a peaceful method for reaching an agreement. This involves engaging in productive discussions to find a mutually acceptable solution for all parties involved. Additionally, mediation by neutral and trained mediators can help ease conflicts. Mediators facilitate communication between the disputing parties, enabling them to reach a fair agreement. These approaches emphasize collaboration rather than confrontation, striving to resolve disputes while preserving unity. By prioritizing dialogue and understanding, the community can address conflicts while maintaining internal cohesion and shared values.

A key step toward peace is collaborative problem-solving, which is an essential part of self-defense. The focus is on working together to resolve issues, shifting attention away from the conflict itself and directing efforts toward finding a suitable solution. These peaceful methods are designed to de-escalate rising tensions and anger. The Ahmadiyya adherents choose to pursue a calm approach during conflicts. While avoidance and monitoring can be effective strategies

in certain situations, it is crucial to continuously assess the context and be ready to engage again when conditions are more favorable. This teaching within the Ahmadiyya community emphasizes the importance of managing emotions to achieve peace. High emotions can exacerbate conflicts, so it is vital to communicate calmly and respectfully.

In the internal context, self-defense within the community is aimed at protecting the community itself. Self-defense provides both physical and mental protection for the members. This helps the community avoid physical or emotional harm that may arise in conflict situations. Additionally, the avoidance of broader damage and danger becomes a key concern for the internal members of the Ahmadiyya community in Parung. In potentially dangerous situations, self-defense can help the community avoid threats or attacks. This includes avoiding risky situations and taking measures to protect oneself. Moreover, this process also involves mental readiness to face external pressures without compromising the community's principles and identity. Strengthening this mental resilience allows the community to remain calm and firm when facing challenges, while maintaining internal unity. Therefore, self-defense is not only about physical protection, but also involves safeguarding the integrity and emotional well-being of the community members.

Furthermore, internal Ahmadiyya formed a team working to counter threats in various areas, including establishing protections against cyberattacks. Cyber threats have become a crucial aspect of external defense. The Ahmadiyya community safeguards critical infrastructure, such as information channels, to combat narratives that increasingly worsen and isolate them. External defense is essential for a community or organization to maintain its sovereignty, security, and interests on the international stage. It encompasses a range of strategies and actions designed to protect against external threats.

On shared suffering

The religious teachings and values promoted within the Ahmadiyya community play a crucial role in fostering understanding, shaping character, and strengthening emotional bonds among its members. This important function is carried out through a well-structured social system that is organized both in terms of hierarchy and cultural strength. The structural aspects are particularly influential in creating social connections and emotional attachments within the community, utilizing a hierarchical system with various established and periodically organized programs. A key element in the internalization of these

religious values is the presence of preachers (*mubaligh*) who serve in branches throughout Indonesia. The primary responsibility of the *mubaligh* is to convey the teachings and messages of religious values, emphasizing the importance of good character.

Through an intensive and extensive indoctrination process, the essence of faith is nurtured and strengthened within the Ahmadiyya community through a shared experience of suffering. This is reminiscent of the experiences of the Prophet Muhammad when he preached and spread Islam, particularly in Mecca. The unique aspect of this indoctrination lies in framing the attacks and persecution against the Ahmadiyya community as a test of faith, similar to what the Prophet Muhammad faced. This internalization of values fosters a significant awareness cultivated through this extensive process within the community. Teachings and prophecies encourage members to remain steadfast in their faith, viewing acts of violence as tests (interview with Mahmud Mubarak, November 11, 2023).

> "The process of internal strengthening in Ahmadiyya, for me, is that every conflict we face is always related to the story of the Prophet Muhammad when he faced rejection and expulsion in the early stages of his preaching." (Interview with Dadang Sumarta, November 11, 2023).

The community considers theological aspects and doctrinal teachings to be the primary bonds that foster fraternity and solidarity within the Ahmadiyya. The fulfillment of prayers, which are genuinely experienced by the congregation, further reinforces their belief in the dogmas and teachings imparted by the missionaries (interview with Khalid Mahmud Ahmad, November 12, 2023). Our informant also noted the difficulty in describing how this bond develops, as he believes that fundamentally, the members share a common destiny within the congregation (interview with Dadang Sumarta, November 11, 2023). Additionally, the factor of *bai'at* (pledge of loyalty or oath, which serves as a bond between members, may contribute to the emotional connections among them (interview with Dadang Sumarta, November 11, 2023). Thus, the internalization of these doctrines is systematically and structurally designed to strengthen solidarity and emotional ties within the congregation. This is attributed to the binding connection of khilafat, the inner caliphate, which enhances internal solidarity (interview with Zafrullah Pontoh, November 11, 2023).

Implementation of *candah*

Candah serves as a means to foster internal solidarity within the Ahmadiyya adherents. This practice represents a financial sacrifice made by the members in support of Ahmadiyya. By making this sacrifice, members strengthen their commitment to both the Ahmadiyya community and to one another. More broadly, *candah* creates an opportunity for collective devotion, enhancing solidarity among members of the congregation. Our informant highlighted that if *candah* is not consistently upheld, the individual in question is exempt from the obligation of making contributions. This insight, shared during an interview with Zafrullah Pontoh on November 11, 2023, illustrates that the internal solidarity of Ahmadiyya is nurtured through continuous awareness and active participation in building the congregation.

Such practices receive attention in the structural context to maintain balance and order within the internal community. When a member of the Ahmadiyya adherent violates the Khalifat's orders, the punishment of having their *candah* withheld can lead to feelings of being unrecognized and alienated from the Ahmadiyya, which is viewed as a severe psychological punishment. *Candah* is divided into two categories: first, *candah al-am* (general *candah*), which is equivalent to 1/16 (or 6.25%); and second, *candah al-wasiat* (ranging from 10% to 33%). The latter grants individuals the right to be buried in the Al-Wasiat Cemetery and serves as a pathway to becoming a core (elite) member of the Ahmadiyya.

Centralized to the Khalifat (Caliph)

Centralization is the hierarchical process of instruction centered on the Ahmadiyya Khalifat, a distinctive feature of the Ahmadiyya adherents. Practically, the instructions flow from the central hub (London), spreading to all countries, including Indonesia, and are then passed down from the national level to regional branches. This structural process has become a cultural norm within the Ahmadiyya community, especially when dealing with conflicts and other experiences. A specific instruction from the Caliph for Indonesia involved the relocation of children from conflict-affected areas to more stable branches (interview with Danang & Ekky, November 12, 2023). This centralization creates a command structure and practice of instruction. Interestingly, Parung is often regarded and perceived as the headquarters for Southeast Asia. Such centralized command strengthens solidarity and resilience within the community, even amidst numerous experiences of violence, persecution, and other forms of oppression.

Obedience to and trust in the leadership of the *Khalifat*, which is universally accepted by the congregation, help protect and strengthen the internal community against various external pressures and threats. The Caliph serves as a symbol of unity and the guardian of the core values of Ahmadiyya, providing the congregation with a strong foundation to face numerous challenges. This centralized structure fosters a sense of security and certainty in uncertain situations, as members can be assured that decisions and organizational directions come from a respected highest authority. In times of conflict, the Caliph's leadership inspires members to remain patient and steadfast in upholding their religious principles. Additionally, direct instructions from the Caliph ensure that the congregation's strategic steps are consistent and well-coordinated. This helps maintain internal solidarity while reinforcing trust in spiritual leadership and enhancing the collective resilience of the community. Furthermore, the emotional and spiritual connection established through the Caliph plays a key role in preserving their unity and togetherness.

In the national context, the structure under the command of Parung is critically important for Indonesia. Parung plays a significant role in managing large events like Jalsa, which have been divided into regional segments since the conflict in 2005. This approach serves as a strategy to prevent conflict while strengthening the solidarity of the Ahmadiyya community (Dadang, November 11, 2023). The command and coordination based in Parung act as a bridge linking the headquarters in London with its branches. In practice, branches function as essential frontline units that interact closely and intensively with the community, both structurally and culturally. They serve as the gateway for effective direct coordination with the congregation. The foundation of fraternity is established in the branches, while central leadership primarily focuses on coordination and guidance. These branches are the key entities of the Ahmadiyya community, where members engage with one another in their daily lives, practice *candah*, and hold *rabtah* sessions (interview with Mahmud Mubarak, November 11, 2023). Branches are crucial for activities, interactions, and the cultivation of the Ahmadiyya ethos in Indonesia. If branches can strategically manage their resources, the process of strengthening internal solidarity and fraternity within the community will also become increasingly robust.

Conclusion

The process of fostering fraternity and solidarity within the Ahmadiyya adherents have been thoroughly examined to achieve

comprehensive results. This chapter elaborates on three critical aspects in maintaining and nurturing fraternity within the community. First, the doctrinal aspect emphasizes the strengthening of religious values and awareness within the community. This involves recognizing the harsh challenges—often likened to the historical experiences of the Prophet Muhammad facing insults and persecution—which must be confronted with patience and collective resilience. Second, the structural aspect plays a significant role in maintaining and regulating the internal stability of the community. This can be observed, for instance, in the hierarchical practices from the central leadership at the Ahmadiyya headquarter in London to its national and regional branches. All approaches and programs are firmly grounded in organizational principles that must be adhered to. The structural aspect is vital in shaping fraternity within the Ahmadiyya community. Third, the cultural relations aspect emphasizes the importance of stakeholders in realizing and building fraternity. This highlights the active involvement of key actors in networking and managing relationships both within the Ahmadiyya community and externally. Moreover, the strategies for reinforcing communal values internally and managing relations with external actors are pivotal in promoting social cohesion and strengthening internal solidarity within the Ahmadiyya community.

While this chapter has provided a detailed exploration of the processes that foster fraternity and solidarity within the Ahmadiyya community, it is important to acknowledge its limitations. The chapter primarily focuses on internal mechanisms and perspectives within the community, potentially overlooking the nuanced dynamics of external interactions and their reciprocal impact on internal solidarity. Additionally, the chapter relies heavily on qualitative data, which, while rich and in-depth, may benefit from complementary quantitative analysis to provide a more comprehensive understanding of broader patterns. Future research could expand on these limitations by incorporating comparative studies with other communities or exploring longitudinal data to assess changes over time in the mechanisms of fraternity and solidarity.

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Chapter 14

Cross-cultural Motherhood: Adaptation Challenges for Indonesian Mothers in Turkiye

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Abstract

This chapter is grounded on my qualitative study exploring the experiences of cross-cultural adaptation experienced by 10 Indonesian mothers in Turkiye. This chapter particularly sheds light on the environmental factors that influence their cross-cultural adaptation. It is established on the assumption that motherhood is culture-bound, thus migration to different cultures would also significantly affect the motherhood experiences. The chapter is guided by Young Yun Kim's integrated theory of communication and cross-cultural adaptation, which believes that an individual's cross-cultural adaptation is always tied to the host environmental factors namely host receptivity, host conformity pressure, and ethnic group strength. The result reveals that host receptivity is perceived to have a positive influence on the mothers' confidence in cross-cultural adaptation. Conversely, host conformity pressure tends to be perceived as a negative influence. Meanwhile, ethnic group strength is perceived to have both positive and negative influences on the mothers' cross-cultural adaptation. This chapter suggests that despite certain difficulties, the motherhood role helps the mothers navigate their whole process of cross-cultural adaptation.

Keyword: Indonesian mothers in Turkiye, motherhood, cross-cultural, receptivity, pressure

Introduction

Dedeoglu (2010) suggests that "motherhood" describes the environment in which mothering takes place. Additionally, she argues that motherhood is a gendered construct that depicts women as the ones who perform nearly all of the mothering job and bear the primary responsibility in it. It is predicated on the idea that having a child is a natural instinct that comes from women's biological nature. Similarly, Ruddick (2001) suggests that meeting the needs of the kid as well as the social and cultural surroundings is a part of the labor of motherhood. These requirements include protecting the kid, encouraging the child's intellectual, emotional, and physical development, and performing mother duties within the socially accepted bounds and standards. Thus, motherhood has long been viewed as a sociocultural construct (Thurer 1994). Both macro (cultural, economic) and micro (mother/child) ties incorporate motherhood as a societal construct (Sommerfeld 1989). This micro/macro view acknowledges the complex social and cultural factors that contribute to motherhood. The concept and aspirations of motherhood are shaped by both micro and macro factors, including intra-family dynamics, social and economic resources, ethnicity, and culture (Francis-Connolly 2000).

Motherhood is seen as a social construct that is defined by historical and cultural conditions. Motherhood is said to occur within particular cultural resources and limits in terms of cultural context (Glenn 1994). It is believed that culture serves as a guide that explains what it is to be a mother, what attitudes and actions are suitable for moms, and how relationships and self-identity should be shaped by parenting (Francis-Connolly 2000: 21). Additionally, it influences mothers' views and methods of raising children, which have significant effects on the development of the child. As observed by Fontes (2002: 33), Ethnic culture has a big impact on child-rearing practices. Cultural knowledge is passed down from one generation to the next about what children should learn and the best ways to teach them. Taking this notion into consideration, it is reasonable to argue that child rearing beliefs and practices are likely to vary from one cultural group to another. Mothers from different cultural backgrounds are thus facing different expectations and demands for what their culture sets as ideal motherhood.

What can be more challenging is that when mothers are to experience motherhood in an environment of which the culture is different from their culture of origin. With an ever-increasing number of people, including those who are mothers, migrating from one nation state to another, researchers have been intrigued to understand how

mothers experience motherhood in the new cultural environment. Chodorow (1978) suggests that women experience a state of self-identity transformation during parenthood, which is a highly emotional and profoundly psychological process. In the case of mothers migrating to a new cultural environment, their motherhood experiences cover not only psychological transformations but also socio-cultural transformations which makes it more complex and challenging.

Many social researchers view motherhood as a social construct. Social construction refers to the process of how motherhood is culturally defined within particular social, economic, and historical contexts. This view should bring us to an understanding that conceptions and practices of motherhood can be different in various societies. Motherhood and child rearing are culturally learned. In other words, cultural background shapes the motherhood experience. Therefore, when a mother migrates from her original culture to another different culture, her motherhood experience should be importantly seen as an inevitable part of her cross-cultural adaptation process.

According to Tummala-Narra (2004), societal shifts brought about by migration will inevitably make parenting in general and motherhood in particular more difficult. Given these difficulties of mothering practices due to cultural differences, researchers have questioned how it can influence immigrant mothers' cross-cultural adaptations. They have tried, through intellectual endeavors, to understand not only the complexity when motherhood is subject to cross-cultural adaptation, but also the efforts that immigrant mothers in different parts of the world have done to succeed their adaptation.

According to Kim (2012: 232), the circumstances of the host environment cannot be completely separated from an individual's cross-cultural adaptation. Kim (2001) presents three environmental factors in the host culture that affect strangers' cross-cultural adaptation: host receptivity, host conformity pressure, and ethnic group strength. She believes that these factors affect both the quantity and quality of strangers' interpersonal and mass communication activities and the development of their host communication competence. In examining these environmental factors, Kim includes both the macro-level and micro-level conditions. Broad societal events and circumstances are referred to as macro-level conditions. Explaining how strangers communicate in general, including how they utilize the media, can be helpful. On the other hand, the micro-level conditions are helpful in analyzing how strangers interact with their immediate environment, such as their family and community.

There are a significant number of Indonesian mothers who reside in Turkiye as they are married to Turkish men. For them, motherhood practices are also subject to cross-cultural adaptation processes. This chapter presents a study exploring the experiences of Indonesian mothers in Turkiye, due to the reason that despite the big number of them living in Turkiye, no study researching them in this context has been found yet. This chapter particularly highlights the influence of environmental factors on their cross-cultural adaptation.

Motherhood in cross-cultural context

Various researches have examined the influence of culture on different stages of motherhood such as giving birth and child rearing, to name a few. Another study has also addressed different aspects in mothering experiences that often are influenced by culture that can influence a mother's cognition, perception, and behavior of motherhood (Kelley and Tseng 1992). Cultural influence can result in different behavioral aspects in mothering practices (Goldin-Meadow and Saltzman 2000). Mothers tend to calibrate to cultural norms whenever it comes to their adjustment of communicative behaviors to their children. Not only on behavioral aspect, culture has been demonstrated to have influence also on mothers' perceptual aspect of mothering experiences (Durgel et al. 2009)

Bornstein & Cote (2004) argued that this difference is likely due to the differences in cultural beliefs about mothering and women's social role. In this case, it can be seen that the proximity/ distance between cultures can influence the degree of immigrant mothers' acculturation to the host culture. The degree of cultural proximity or distance also affects how well a mother adapts to her new environment. (Levi 2014). Immigrant mothers tend to employ strategies to adapt to the dominant parenting style in their new environment. Notwithstanding its challenges, cross-cultural adaptation can occasionally boost strangers' self-esteem and positive emotional state while coping with challenging situations like childbirth (Bornstein and Cote 2004). Additionally, motherhood is seen as a means of social networking for mothers and a link to the host culture, which makes it a space for adaptation (Sigad and Eisikovits 2009).

Host receptivity

The propensity of host surroundings to provide outsiders with different types of informational, technical, material, and emotional

support is known as host receptivity (Kim 2012: 237). Host receptivity for strangers refers to the host's accessibility or potential for engagement (Kim 2001: 160). If a host environment has a positive attitude towards strangers, it provides better opportunities for strangers to socialize, and, thus, ultimately enhances strangers' cross-cultural adaptation. Kim suggests that host receptivity is expressed through two different ways: positive attitude towards strangers and associative communication messages (Kim 2001: 161-164). Respect, kindness, goodwill, and assistance are examples of the host society's positive attitude toward outsiders. The host government's policy toward strangers has a significant impact on these beneficial attributes. In cultures where the government has created a range of laws and initiatives that encourage foreigners to socialize in the host setting, host receptivity is typically higher. Behaviors that increase the possibility of understanding, acceptance, collaboration, and support for strangers to actively participate in the host society's daily conversations are referred to as associative communication messages. Simple greetings, starting a conversation, expressing gratitude, and offering assistance and support are a few examples of associative communication messages. Conversely, there are also dissociative messages such as discriminative or racist talks and expression.

Generally, all of the mothers in this chapter perceived positive receptivity from the Turkish people in their surroundings; their husband's family, their neighbors, the teachers and other parents whom they met at their children's school. However, they found various manifestations of this receptivity as well as the mothers' responses to it. As for the example of the husband's family positive receptivity, the 1st mother reported:

> *"I feel that my husband's family has accepted me so well. They seem to know that as a foreigner, and a newcomer to their family, I didn't know how to act or do things the way they did. So, they hardly force me to do things the way they did. It's the same when it comes to my daughter's education, they never interfere."*

She added, however, that she felt overwhelmed whenever their husband's family took her to visit their relatives or neighbors. She perceived that due to the language barrier, she could not enjoy the conversation.

> *"Their receptivity of me is very good but often I can't enjoy our conversation because of the language barrier. I would get tired because when we visit our relatives or neighbors, we would spend hours*

talking. And of course, we talk in Turkish, sometimes I can understand what they talk, but as long as the conversation goes, I would get tired of listening and responding in Turkish. Sometimes they also ask me weird questions that make me so overwhelmed."

The 3rd mother also reported that her husband's family show her positive receptivity in general, but sometimes she felt doubted in terms of her Turkish language competence.

"They accept me and they are kind to me. But they doubt my Turkish language competence. And it's actually true that my Turkish is not good. They worried if my daughter would be able to speak Turkish well if her mother doesn't speak Turkish well. But for me it's okay, I don't take it seriously because anyway my daughter learns Turkish by herself. Her father speaks to her in Turkish and at school she also learns and speak Turkish. So, I don't feel the need to force myself to speak in Turkish with my daughter."

Differently, the 9th mother reported that she tended to adjust herself to her husband's family's expectation of her.

"Their acceptance of me is good, and I try to adjust myself to them, from my appearance to the way and the things that I speak. But when it comes to my son's education, they don't expect me to do certain things."

They also indicated different perceptions among these mothers about their neighbors' receptivity of them. The 4th mother reported that some of her neighbors were very kind to her.

"My neighbors are kind and friendly to me. They often ask if I'm fine and sometimes also offer me help. I feel grateful for that. I am here as a foreigner while my husband is not here. So, with them being kind to me, I feel they care about me."

The 6th mother also reported her neighbors' positive receptivity to her.

"My neighbors respect me. I think it's because of my education level. They know that I'm a university graduate, that's why they respect me. In my surroundings, most of the mothers didn't study in university." Neighbors' positive receptivity was also perceived by the 7th mother. However, she perceived that her neighbors were too curious about her, "They are kind to me, but they want to know many things about me.

They observed me and later they informed each other. But it's okay for me, I don't really care and they also didn't talk negatively about me."

The mothers also perceived positive receptivity in their children's school environment. The 2nd mother reported that her daughter's teacher treated her equally to other Turkish mothers of other students, *"The teachers treat me equally. There is no difference between me and Turkish mothers. I am not discriminated against nor specialized. And it's good for me, they don't see me as different from them."*

Differently, the 6th mother perceived that teachers and other (Turkish) parents in her daughters' school were enthusiastic about her.

"They seem to be enthusiastic about me, they respect me, and they appreciate that I can talk with them in Turkish. But sometimes there are some mothers who behave and talk to me a bit arrogantly. To those mothers, I sometimes respond to them in English, so that they stop talking to me that way."

The 8th mother reported that her son's teacher adjusted the way she spoke when speaking with her.

"When talking to my son's teacher, sometimes I can understand, sometimes there are things that I couldn't understand as well. But she helps me to understand by adjusting the way she speaks. She speaks simple Turkish that I can understand better with clear pronunciation."

Conversely, the 4th mother reported that her daughter's teacher did not really pay attention to her. She perceived that it might be because she did not really communicate actively with the teacher.

"I'm not sure if her acceptance of me is good or bad, I think it's just normal. But she doesn't really pay attention to me, she never informs me about my daughter's activity and progress at school. Maybe it's because I don't really communicate with her too."

The 5th and 8th mothers reported a bit of negative receptivity from the local people. They felt that the local people tended to consider them as refugees. The 5th mother said:

"Sometimes I feel belittled by the local people. They consider me to be similar to a refugee, while in fact I am not a refugee. They don't understand that not all immigrants are refugees. To be honest I feel

so uncomfortable with this stereotype. They think I live for free in Turkiye while in fact I work so hard."

Host conformity pressure

The degree to which the host environment expects visitors to acquire the local language, behave in a way that conforms to the norms, and speak in a way that complies with the host's communication standards is known as host conformity pressure. Even when they are not necessarily unreceptive to strangers, the host society's expectations that they adhere to its communication norms are frequently manifested in different forms of prejudice, discrimination, and disapproval towards those who do not meet these expectations (Kim 2001: 164). Both overt and covert host conformity pressure are present. The host government's policies, such as the use of the official language in the workplace, school, or other social institutions, expressly reflects it. If they want to survive in the host environment, strangers are forced to speak the official language of the host. The idea that visitors should learn how to speak in line with the norms of the host environment is implied in everyday encounters with the host society. When these expectations are not met, the host society is likely to become uncomfortable and disapproving, which will be communicated through a variety of unfavorable verbal and nonverbal cues. Each society has a different level of host compliance pressure. Kim claims that whereas more historically homogeneous cultures like China and Saudi Arabia tend to enforce stricter rules on strangers, culturally varied societies like those in Australia and Canada are more tolerant of the preservation of strangers' ethnicity. Furthermore, this degree differs by location. In general, metropolitan environments are more welcoming to immigrants than rural ones.

Some mothers reported host conformity pressure from their husband's family. The 6th mother reported that she used to be forced by her husband's family to conform to their way of doing things in the family.

"I felt pressured as my husband's family forced me to follow their way of doing things for the household, such as arranging rooms, cleaning, things that I thought had no certain way to be done. I mean, it's just small things, how you do it doesn't really matter, but they kept telling me I did it wrong. I was so tired and sometimes I confronted them. I told them I could do it in my own way. But now it's getting better, they rarely force me again. Even when sometimes they force me, I have got used to it, it's no longer troubling me."

Similarly, the 4th mother also reported about her husband's family demands on her.

> *"My husband's family asked me to wear a veil, but until now I haven't done it yet, I feel I am not yet ready. And they also complained when they found my daughter had not been able to speak Turkish."*

Differently, the 1st and 9th mother reported that her husband's family never forced her to conform to their habits. Instead, they were pressured more by her neighbors. The 9th mother said:

> *"My husband's family never forces me to do anything. Forces are mostly from my neighbors. They said that since I live here, I should follow their rules and habits. At first, I accepted all of what they said, but later when I understood Turkish better, I could say no to things that didn't fit me."*

Ethnic group strength

The relative prestige and power that members of an ethnic group accord is referred to as ethnic group strength (Kim 2001: 155). Strangers have a greater chance of influencing the host society the stronger the ethnic group. Individual community members' active social interaction with the host environment at large is discouraged by a strong ethnic community's tendency to support the preservation of ethnic culture and communication, as well as to impose pressure on others to follow the norms (Kim 2012: 237).

In order to promote easy and seamless communication between the two parties, ethnic group strength helps raise the host society's interest in and acceptance of foreigners. The number of foreigners and the formation of institutions based on their ethnicity in the host environment are indicators of the strength of the ethnic group. The foreigners have a stronger chance of establishing an institution based on their ethnicity the larger their numbers. Later on, this institution will serve as a place where individual strangers in the host environment can bond, get support, and get assistance. The strength of an ethnic group, however, is thought to have the ability to hinder foreigners' assimilation into the host culture. Since interacting with their ethnic ties is easier and less stressful than interacting with the host society, strangers who lack host communication skills are prone to be dependent on them. They may no longer feel the need to follow the host culture's rules of interaction as they find comfort and ease in their ethnic relationships.

The mothers in this chapter gained their ethnic group strength from the existence of other Indonesian residents in Turkiye in their surroundings. As has been mentioned before, the mothers reported that they maintained frequent communication with their Indonesian friends who also lived in Turkiye. This ethnic communication helped them in their adaptation process of living in Turkiye and also in their involvement in children's education. The 8th mother reported that since she maintained communication with other Indonesian mothers in Turkiye, she never felt alone.

> *"It's a blessing to have other Indonesian mothers as my friends here in Turkiye. I can talk to them, share stories, and listen to each other. I feel safe, I don't feel alone, I feel I have people that will always help me whenever I need."*

Ethnic group strength is also reflected through the existence of ethnic institutions in the host country. In Turkiye, there is the Indonesian Embassy which is located in Ankara and also Indonesian Consulate which is located in Istanbul. Both institutions often arrange programs for Indonesian residents in Turkiye. Through the programs they try to establish national unity and solidarity among Indonesian residents in Turkiye. As has been explained in the first chapter, the existence of such an ethnic community is argued as potentially impeding strangers' adaptation into the host culture. However, instead of trying to impede the adaptation of Indonesian residents in Turkiye, both institutions always encourage Indonesian residents in Turkiye to adapt to Turkish society by accepting and complying with the local rules and norms. The 7th mother who quite often attended programs organized by the Indonesian Consulate in Istanbul confirmed this as she said:

> *"In every program organized by the Consulate, there is always someone from the consulate who reminds us that here in Turkiye we are visitors and Turkish society has accepted us well as their guests. So, we have to respect them and comply with their norms because this is their house."*

Some mothers also reflected their perception of Turkish people's perception of Indonesian people. The 2nd mother perceived that there are quite many Turkish people who do not know anything about Indonesia, but Turkish people who know about Indonesia generally have a good perception about Indonesian people. She said:

> *"Turkish people who don't know about Indonesia sometimes think that Indonesia is in Afrika. Most Turkish people who know about Indonesia*

are those who have had Hajj pilgrimage, and they always say that Indonesian people are friendly, kind, helpful, and smiling."

Conclusion

Cross-cultural adaptation experienced by Indonesian mothers in Turkiye is closely tied to some environmental factors namely host receptivity, host conformity pressure, and ethnic group strength. Host receptivity affects the mothers' cross-cultural adaptation completely in a positive way. This receptivity is particularly seen in the school environment where their children study. It facilitates the mothers' involvement in children's education in a way that it opens the way for them to communicate with their children's teachers. The mothers also received positive receptivity from the people around them such as the husband's family and their neighbors. Host conformity pressure affects the mothers' cross-cultural adaptation in a rather negative way. This host conformity pressure is seen particularly in the absolute obligation that is imposed to the mothers to know and be able to speak Turkish, because it is the only language that is used in their children's school.

Furthermore, language barrier negatively affects the mothers' involvement in children's education in a way that it limits the mothers' capability to help their children learn at home. It also negatively affects their motivation to communicate with Turkish people in their surroundings. Similarly, ethnic group strength also negatively affects the mothers' motivation to communicate with Turkish people in their surroundings. In terms of their involvement in children's education, when they needed some help, they would prefer to get it from other Indonesian mothers in Turkiye rather than from Turkish people in their surroundings. However, ethnic group strength also positively affects the mothers' sense of safety and happiness during their lives in Turkiye. As they maintained a strong ethnic bond, they did not feel alone and perceived that other Indonesian mothers in Turkiye would always help them. The similarity of experience of being immigrant mothers in Turkiye is particularly crucial in the maintenance of their ethnic group strength.

The mothers' motherhood roles increase their whole cross-cultural adaptation process. Their belief that they should be involved in their children's education strongly motivates them to put in some effort such as learning Turkish, complying with the school system, communicating with Turkish people, using Turkish mass media, and maintaining their emotional capital. These efforts are at the same found to be beneficial

for their cross-cultural adaptation in a more general context; to be functionally fit in the host society and to continue living in Turkiye.

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Chapter 15

René Girard and Ecological Crisis: Analysis of Islam and Science to the Ecological Crisis

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Abstract

This chapter discusses the ecological crisis that recently received much attention from Western and Eastern thinkers. The main problem is that the environment is no longer maintained, preserved, and balanced, causing much environmental damage, population, air pollution, and natural disasters worldwide. Anthropocentrism has become the scapegoat for this environmental destruction. On the other hand, Islam is considered one of the monotheistic religions that is deemed to have contributed to instilling anthropocentrism. Likewise, science is claimed to be the main problem that gave birth to anthropocentrism terminology. But in reality, humans cannot be separated from religion—Islam is one of them—nor can they be separated from the results of modern science. Therefore, Islam and science, which lead to anthropocentrism, are the scapegoats of the ecological crisis. Therefore, using the critical analysis theory, this chapter seeks answers to the accusations against anthropocentrism—Islam and science—as the root cause of the environmental problem with René Girard's theory: mimesis, conflict, scapegoat. It was found that humans are creatures that cannot be separated from desire (mimesis); when efforts to imitate because of desire develop into a desire to own, control, manage, and then fail, then humans need (scapegoats), in this analysis, the ecological crisis occurs.

Keywords: Islam and science, anthropocentrism, ecological crisis, and René Girard's Theory

Introduction

The current environmental damage is like harvesting from self-sown seeds. Ecological damage worsens and threatens human life and the level of natural damage metamorphoses into a threat in natural disasters. More academically, environmental damage can be interpreted as a process of deterioration of the quality of the environment, with signs of depletion of soil, water, and air resources, extinction of wild flora and fauna, and damage to ecosystems (Manurung 2022). Environmental degradation will inevitably significantly impact livelihoods and sources of life. In addition, the direct impact of the ecological crisis is flooding, extreme climate change, global warming, and dirty air, which ultimately becomes the mastermind of all human suffering (Peterson 2001).

Given that anthropocentrism is one of the causes of the current environmental problems and that Islam is one of the religions thought to be a tool of the concept of anthropocentrism, ecological issues are currently not simple but complex and profound. The theory of anthropocentrism is strongly suspected of having its roots in the doctrines of monotheistic religions in the larger story of ecological issues. However, anthropocentrism is an environmental ethics paradigm that places people at the center of the cosmos. Anthropocentrism is the idea that people are autonomous and the center of the universe (Abdillah 2014). With the pretext of being the center, human interests are most decisive in determining policies related to nature directly or indirectly. Ultimately, humans today are nothing more than giant machines that can destroy anything with the help of modern technology (Mujiyono 2001).

Environmental crisis is rooted in two words: "crisis" and "environment". The problem in the sizeable Indonesian dictionary has several meanings, including a dangerous, precarious, and grim situation. An environmental crisis is complex for the unity of space with all objects, forces, conditions, and living things, including humans and their behavior, which affect nature. Another term that comes close to the above is environmental damage. According to the law, ecological damage is defined as changes made to the environment's physical, chemical, or biological features directly or indirectly and go beyond what is typically considered environmental damage. According to numerous books and studies, the domain's rapid deterioration is humanity's most significant future threat. This warning demonstrates the inability of environmental conservation measures to keep pace with the increasing exploitation of natural resources, aided by various high-tech machinery produced by contemporary science and technology engineering.

Rachel Carson, who wrote the influential book "Silent Spring," was one of the authors who forewarned humanity. She alluded to the dire scenarios that might occur in human life there. With the advent of technology, global advancement has taken on the role of a serial murderer in human affairs. People are beginning to turn away from religion and, in essence, are now focusing on leading successful lives without concern for the environment. Human life and nature are both impacted by the enormous desire of humans to govern the globe. Future Earth, as depicted by Fritjof Capra, is undergoing a severe worldwide catastrophe that affects every element of society. In the meantime, according to Jacques Atali's reasoning, exploitation poses a famine risk. Extreme global climate change could impact human life in the future.

Therefore, I conducted a qualitative research method and a literature study method. In collecting data from various sources as much as possible as theories and information related to the research. These sources, such as books, journals, encyclopedias, and other bibliographic materials, must be relevant, considered academically valid, and scientifically accurate. Then, the author critically analyzes the theory; in this chapter is René Girard's theory, which has been used to analyze conflicts between people due to ethnicity, religion, and state. However, in this chapter, I use René Girard's conflict theory to explore the most fundamental problem of environmental damage.

Anthropocentrism: mimesis's model

Why is anthropocentrism the driving force and seemingly the model humans emulate to exploit nature to cause an ecological crisis? Before answering the question at the beginning of the paragraph, this chapter will begin with a brief profile of René Girard. One of the great thinkers of the 20th century, he was born in France in 1923. In 1947, he migrated to America and became a teacher with a doctorate at Indiana University. After completing his doctoral degree, Girard paid more attention to the philosophy of Jean-Paul Sartre, which eventually influenced his thinking. Finally, Girard published a book, "Mensonge Romantique et Verite Romanesque," in 1961 on literary commentary directed towards the works of novelists. After publishing his first book, Rene Girard focused on ancient and contemporary sacrificial rituals, Greek myths, and tragedies. This led to the emergence of a view of the "scapegoat" within social, ethnic, religious, and cultural spheres (Yulia and Guent).

Rene Girard believes that great minds pay little attention to the fact that imitating the desires of others can lead to conflict and competition.

If people imitate each other's desires, they may end up wanting the same thing, and if they want the same thing, they quickly become rivals because they want the same object. This term refers to a more profound term of instinct that every human being shares with each other. Girard starts his theory with Mimetic Desire or "desire," which is the foundation of human nature and behavior. Mimetic desire is a desire for imitation or mimetic desire. Because they want the same thing quickly, humans become rivals; in this writing, humans compete with each other to control as much land power as possible and hoard whatever they want (Vandenberg 2006).

The yearning for convenience, diversity, and fulfillment is hardly a modern phenomenon. The weak ability of humanity to harness energy, speed up and control chemical reactions, and create, manufacture, and supply labor-saving technologies, shelter, clothes, and food limited its ability in the past. The terrors of nature were impossible for humans to conquer, even momentarily. Preachers of restraint made sense when the wealthy and powerful insatiable ambition resulted in the exploitation of the weak and the atrocities of war and conquest. In contrast, the industrial West discovered in the 20th century how to free significant segments of humanity from many of these natural restraints. The secret to its success was the mass manufacture of consumer products. Thus, modern technology seems to have freed Americans from needing to restrain desire (Airaksinen 2019).

Girard critically reads several facts that human desire finds a tool that fulfills it so that the competition shown by every human being produces social tension and violence (Waddell 2018). According to Girard, desire contains the potential for conflict because of the unique nature of its mimesis; the violence that occurs is inevitable, so a scapegoat is needed. In this case, the scapegoat is the surrounding nature by exploiting it massively because of its unstoppable desire (Riordan 2021). Girard's premise begins with his dismantling of the discourse of animal sacrifices in significant religions—the formalization of humans in faith that is supported by the desire for competition and violence that leads to the killing of scapegoats—In the context of this chapter is the greedy exploitation of nature without regard for the surrounding ecosystem.

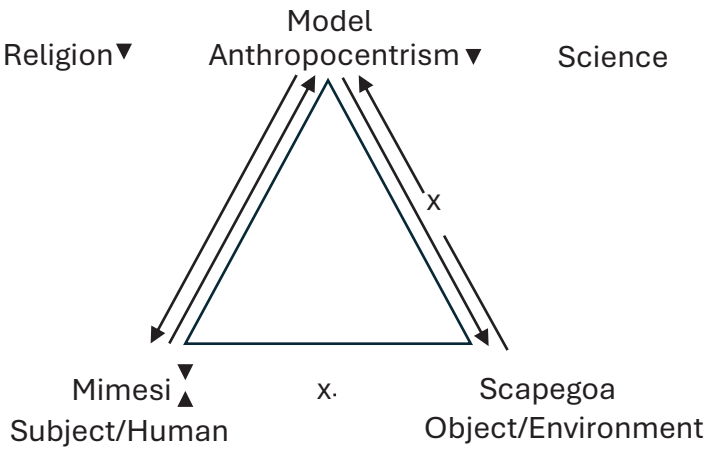
Next, Girard thoroughly explores religion and its myths and rituals, where the tradition of sacrifice is an act of violence that allows it to reduce the risk of revenge; in the context of the ecological crisis, it is to minimize natural disasters for its damage that results in floods, forest fires, and other disasters. Girard emphasizes that religion is not synonymous with violence; on the contrary, it teaches how to manage,

control, and reduce violence and damage to nature. Violence against human beings and nature is a vicious cycle that continuously triggers revenge. Therefore, in this chapter, the emphasis is no longer on conflict, an unavoidable reality among people, groups or ethnicities, religions, and countries, but on human violence against the surrounding nature, resulting in an ecological crisis (Frear 1992).

In this chapter, Girard's mimesis theory, initially intended to analyze conflicts between people, groups, religions, and countries, is applied to human conflicts with nature or the environment. In the author's view, humans' scapegoating of nature and the atmosphere is nothing more than driven by the desires of humans. As emphasized, the differences in what is owned, the influence that is owned, and the wealth and power held by every human being boil down to the fact that humans always want to be the same as what is owned by others. This effort to be the same as others drives humans to conquer anything that can be defeated—In this context, the environment—to own everything. Since the time of Plato, the reality of mimesis has been examined, and assumed that the capacity of mimesis is extraordinary in humans. Thus, the assumption was born that humans are the truest species to imitate.

> "Where individuals are no longer defined by the place they occupy under their birth or some other stable and arbitrary factor, [where] the spirit of competition can never be appeased once and for all, [where] [i]ndeed it gets increasingly inflamed; everything rest[ing] upon comparisons that are necessarily unstable and insecure, since there are no longer any fixed points of reference." (Vandenberg 2006).

Girard assumes that it is essentially the fact that humans imitate the desires of others and, depending on how the imitation process occurs, which leads to the reality of human conflict due to competition. As is usually the case, if humans want the same things as others, then the potential to compete with each other is undeniable. In this chapter, the ecological crisis occurs because humans imitate humans with so much power over nature that they encourage other humans to do the same. Competition over land leads to humans claiming themselves as the center of everything cosmic (anthropocentrism) without caring that the nature they control will be damaged and become a threat to themselves (Girard 1974).



Islam and science as instrument

How do Islam and Science become instruments of anthropocentrism and cause environmental problems? The question above is the key to exploring how anthropocentrism is considered the mastermind of the ecological crisis. In fact, under the pretext of anthropocentrism, humans treat the universe in every way possible to satisfy their needs based on desire alone. More broadly, anthropocentrism is a pattern of human relations, and the practice of relations consists of Anthropocentrism (Shallow Environmental Ethics), Biocentrism (Intermediate Environmental Ethics), and Ecocentrism (Deep Environmental Ethics). However, this chapter only focuses on anthropocentrism, where the focal point is humans, which can be related to the ecological crisis, so humans are the masterminds behind everything. In terminology, anthropocentrism is an environmental ethics theory that positions humans as the center of the universe system. More straightforwardly, humans are considered the controllers in the ecosystem; thus, other creatures besides humans are deemed to have meaningful value if they can support human needs (Grey 1998).

Besides being anthropocentric, the theory is also instrumentalist, where nature is used as a tool to benefit human life. If nature is no longer helpful, then humans will ignore it; nature is maintained by humans because it helps humans and not because nature has value as a living being. In addition to these two characteristics, the theory of anthropocentrism is teleological, which bases moral considerations on the consequences of these actions for human interests. An effort is considered good if it has a beneficial impact on humans (Sessions 1974).

It should be emphasized that the argumentation of anthropocentrism ethics starts from three basic premises: first, the choice between good and evil creatures. Humans begin cultivating the land and growing plants and animals categorized as reasonable creatures. And eradicate the creatures in the wrong category. This means there is a distinction between what is beneficial and not beneficial in this argument. If the creature has goodness or benefit for humans, it will be preserved, but if it has badness to human welfare, it will be eradicated. The second argument is based on Aristotle, who said, "Plants are provided for the benefit of animals, and animals are provided for the benefit of humans." So here, there is a chain of connection that leads to teleology. Where every higher creation has the right to control the lower creatures, since humans are created higher than other creatures, they can use other creatures for their benefit. Third, the argumentation stems from the understanding of humans who have advantages over other creatures, namely reason (Weitzenfeld and Joy 2014).

Humans can consciously understand language symbols, do activities, and understand their actions. More clearly explained by Immanuel Kant, rational humans have the right to use nonrational beings to achieve the goals of human life. Because creatures other than humans do not have reason, they have no right to be treated morally. Therefore, humans have no moral obligations and responsibilities towards other beings. In the context of deontology ethics, Kant said that only humans need to be treated morally as an end in themselves; everything else is just a means to an end (Weitzenfeld and Joy 2014).

Anthropocentrism in the dimension of Islamic studies is thought to originate from the basic principles of Islam relating to the concept of human nature as a unique being (super being), humans as beings who are given reason (rational), humans are the most powerful creatures over nature (sukhriya') and the concept of *Khalifah fi al-ardi*. According to Syatibi, Allah establishes *shari'a* to realize human benefit both in the world and hereafter. The view of anthropocentrism is evident in *al-daruriyat al-khamsah*: protecting religion, reason, property, soul, and honor. All five dimensions are only human-oriented. At the same time, the study of environmental *maslahat* has not been touched by it. The implication is that in all their activities, they are always oriented towards human benefits, meaning that humans experience a mental illness of alienation from everything, be it fellow humans, nature, God, and even their own identity as a result of modern human ethics that are too anthropocentric and empty of touches of sacredness which in the end will cause an environmental crisis (Arimbawa and Putra 2021).

There are verses of the Qur'an that allegedly contain anthropocentrism values and understandings. First is the concept of man as the most extraordinary creature found in Surah al-Tiin verse 4, which means, "Indeed We have created man in the best possible form" found in Surah al-Isra' verse 70: "And indeed We have honored the children of Adam, We transported them on land and sea, We gave them sustenance from the good, and We enhanced them with perfect advantages over most of the creatures We have created". In Surat al-Infitar verses 7-8 which means: "Who created you and then perfected your creation and made you fit. In whatever form He willed, He made your body. There are still many verses in the Quran that signal that Islam is one of the monotheistic religions that contribute to the theory of anthropocentrism (Abdillah 2014).

Mechanism as the solution

The scapegoat process, according to Girard, resulted in unanticipated peace. But because of how remarkable this moment is, it quickly takes on a religious connotation. The victim thus instantly becomes holy. Girard follows the French sociological school of Durkheim, who holds that religion primarily serves the purpose of social integration. In Girard's opinion, the deceased victim becomes a saint to the extent that she gives communal peace, restores social order, and promotes integration. Initially, victims are seen as hideous perpetrators who must be punished while still alive. But, once they die, they bring peace to society. Then, they are no longer monsters but gods. Girard highlights that, in most primitive societies, there is a deep ambivalence towards gods: they hold high virtues but are also capable of some terrible deeds. That is how, according to Girard, primitive gods were consecrated victims. In such a way, all cultures are founded on religion. The function of the sacred is to offer protection for the stability of communal peace. And to do this, it ensures that the scapegoat mechanism exerts its effects through key religious institutions (Girard and Freccero 1965).

The terms "revelation religion," "natural religion," and "local religion" all refer to what is often referred to as religion in English. Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism, and, more recently, Confucianism are the official faiths recognized by the government of the Republic of Indonesia in the political-administrative sense of the word. Such an analysis denies the idea that religion is one of the conflict's explosive drivers because it is wholly at odds with faith. Religion should not be used to legitimize conflict—In this example, environmental destruction—or to pit different religious groups against

one another because of ecological crises tied to religious beliefs (Mensch 2020).

Girard believes that the first cultural and religious institution was the ritual. In Girard's opinion, ritual is a repetition of the initial scapegoat slaughter. Girard believes that sacrifice is the most common type of ritual despite anthropologists being eager to point out that rituals are incredibly diverse. Girard thought that when a person is ritually slaughtered, the community remembers a critical event that fosters peace. Girard hypothesizes that human sacrifices were used in some of the oldest ceremonies. Aztec human sacrifice is a cultural holdover of a common ancient practice; however, it may have impacted Western invaders and missionaries upon its discovery. In the end, ceremonies encouraged replacing victims, and animals were used. Girard considers that the hunting and taming of animals arose from the need to relive the original killings with substitute animal victims constantly (Waddell 2018).

Girard thought that the foundation of cultural life was the scapegoat mechanism. The recurrence of the scapegoat mechanism, as opposed to some logical deliberation reflected in the social compact, is how the natural man became civilized, contrary to what 18th-century thinkers formerly believed. Girard also thought that Paleolithic humans continued to use the scapegoat mechanism, and it was precisely this feature that allowed them to lay the foundations of culture and civilization, much like many 18th-century philosophers who thought their descriptions of the natural state were historical. In fact, according to Girard, apes may have used scapegoating earlier in the evolution of Homo sapiens, making this process even older. But scapegoating is precisely what allowed a minimum of communal peace among early hominid groups. Hominids were eventually able to develop their critical cultural traits because of the efficiency of the scapegoating mechanism. The killing of a victim led to communal peace, and this peace led to the development of the most essential cultural institutions (Girard 1974).

Girard once more reinterprets Freud's insights while drawing heavily from his work. The idea presented in Freud's Totem and Taboo is that the first murder of a father figure by his children served as the foundation for all subsequent cultures. According to Girard, Freud's observations are only partially accurate. Freud was right when he said that culture is based on murder. However, this murder is not the result of the preferred oedipal idea by Freud. The scapegoat mechanism, instead, is to blame for the foundational murder. To attribute to him all the violence that

endangers the community's basic survival, the mob murders a victim—who need not be a father figure. Scapegoating has never been practical because people have always wanted to mimic other things. However, to maintain social harmony, human cultures must occasionally use the scapegoat mechanism (Girard 2015). Philosophers who are empiricists will argue that Girard's claim cannot be meaningfully confirmed as an analogy to the earlier criticism. Despite what paleontology and archaeology may teach us, there is little chance of understanding what may have happened during the Paleolithic (Adams and Girard 1993).

Conclusion

The environmental degradation we face with all its threats these days is inseparable from humans. Humans, with all their abilities, also cannot reject the reality of the ferocious threats faced due to the ecological crisis. There are many signs of environmental concern that have also been understood together, such as the depletion of land, water, and air resources, the extinction of flora and fauna, and the threat of natural disasters such as floods, landslides, tsunamis, and many more. For all the problems of the ecological crisis, not a few scholars blame anthropocentrism as the cause, and Islam is accused as one of the religions that contribute to strengthening the ethical theory of anthropocentrism. So, the result of the author's critical analysis in this chapter is based on two main questions: Why is anthropocentrism the driving force for humanity to abuse the environment? Why are Islam and science also accused as one of the most dominant instruments in helping humans exploit nature under the umbrella of anthropocentrism? By confronting the problem of ecological crisis with René Girard's theory, it is found that:

The first is that anthropocentrism is not the only environmental ethics theory that causes ecological destruction. In the author's analysis, anthropocentrism is only a model of how humans interact either with humans or humans with the surrounding environment. Meanwhile, the main problem is when humans do not base their desire (mimesis) to imitate, own, and control unstoppable, not based on religious rituals. In the author's analysis, based on René Girard's last theory, called Qurbani, humans do not learn the Qurbani rituals that these monotheist and non-monotheistic religions have taught. With qurbani practices, humans are supposed to divert their desires to the Qurbani sacrifices that have been established and become scapegoats for their uncontrollable cravings.

Thus, human selfishness can be distributed and no longer be the leading cause of various things in the form of damage, conflict, and violence.

The second, Islam and Science, are only instrumental in anthropocentrism. Islam and science are only used as tools for the mace of researchers who think both are drivers of anthropocentrism. As a first conclusion, religion, especially Islam, teaches qurbani rituals that should be used as a mediation to divert the desires of its followers. As for the accusations of the researchers against science, it is nothing more than a hypothesis that rests on the assumption that because of the existence of science, religion is distant from humans. In reality, humans cannot be separated from religion itself, and faith teaches them to mediate their destructive wild desires.

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